

THE OPTICK GLASSE OF HUMORS

CAMBRIDGE.

OXFORD.



OR

The touchstone of a golden
temperature, or the Philosophers
stone to make a golden temper,
Wherein the foure complections
Sanguine, Cholerick, Phlegmatick, Melancholick
are succinctly painted forth
and their externall intimates laid open
to the purblind eye of ignorance it selfe,
by which every one may iudge
of what complection he is, and
answerably learne what is
most suitable to his
nature.

by T. W. Master
of Artes.

*Inueniat quod quisque lubet, non omnibus
ut Vnam est*

Quod placet hic sperat Colligit ille Ritus

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in Fleetstreet next temple barr.

1639





To the right worshipfull,
wise, and learned Knight, Sir
JUSTINIAN LEWIN,
T. W. wisheth event of
all felicity.



Rivat study we may not un-
fitly say replenisheth the
vessel, wise parly and com-
munication gives the vent
and easie flow, and Secretariship the
sale: the one loades the memory, the
other lends the smooth delivery; the
last perfects the judgement, and wins
chiefest glory. So that studious dili-
gence, without writing and confe-
rence, is the dul picture of *Harpocrates*
the god of silence, who is feigned to
weare

The Epistle

wear a wolves skin full of ears & eyes. but sealing up his lippes with his forefinger, as mute as marble *Niobe*: and so writing without both, is the picture of jangling *Thersites*, whose words (as the Poet saith) were without measure, and wit without weight, as lavish in tongue as *Battus*. The hieroglyphick of a true Scholer is the hare, that sleeps waking with her eys open, and wakes sleeping with her eys shut: that is, who seems to meditate when he is in action, and to practise when he is in meditation. Or as other Emblemists have limd forth a right student, ever to have one eie shut and another open, having in his right hand *Phosphorus*, with his motto in one word - *Vigilo*: and *Hesperus* in the other hand, with this word - *Dormio*: to intimate, that he should divide the day & night for practise and speculation, to equalize the times of both at his fitter opportunity: neither to act *De-*

mocritus,

Pierius.

Dedicatory.

inocritus (who so might worthily have
laught at his own folly) that put out
his own eyes, to become a continuall
contemplator. Nor to be like *Nicias*,
who as *Ælian* records, forgot his *Ælian. l. 3.*
meat, by being too intent on his pain. *ca. 31.*
ting : as swift torrents oft run them-
selves dry by too much motion, so
standing pooles do putrefie by no mo-
tion. There is a faire tract betweene
Scylla & Charybdis for wisdom to tra-
versers in : a happy orb betwixt *Saturn*
and *Luna*, for *Phaeton* to guide his
coach in, so between all action and al-
together contemplation for a student
to converse in. For conferring, I doe
passe it over, as that wherto I seldome
have beene beholden, yet much affe-
cting it, and knowing that it brings a
great accrument unto wisdom and
learning : as concerning my study and
reading, it hath bin but meane, I must
needs confesse, and my writing very

The Epistle

penurious in regard of theirs , who have enriched whole reames of paper with the Indian Mine , and golden chaffaire of their invention : yet for that module of these habiliments in me, I have ever bent my judgement, so far as in it lay, to limit all these unto their peculiar times, objects, & places, & have tendred my endeavor to have especially two, the one correspondent unto the other , neither to act *Demoscritus* nor *Nicias* , but by intercourse to mix my sweeter meditation , with bitter, yet profitable & better action. And as in other things of greater or lesse moment, so in this also, the abortive issue of my wit , begot of that abundance of love I owe unto your selfe, whose manifold kindnesses if I should bury in oblivion, I might worthily seem ingratefull, if remembering I should not in some sort requite , I might seem odious & respectles both
of

Dedicatory.

of mine own good name, & your better desert: the later wherof is much, yet the first much more, a delicious fruit that grows from the tree of gratitude. The *Eleans* therefore, sayth *Pausanias*, did paint forth the three *Graces*, holding these three things in their hands, — *Rosam*, *Myrrhum*, *Talium*: to intimate that from thankfulness proceed 3 fruits. First, the sweetness of a good name, shadowed out by the sweet-smelling Rose. 2. The profit redounding from it, insinuated by the Myrrhe branch. And lastly, chief comfort and hilarity, signified by the coccal bone, which especially is competent to yong age: which three comprise all *Aristotles* three goods. Howsoever I may seem to aime at the first, as may be inferd by precedent speech, alway highly prizing a good name, as a pretious ointment, vaporizing forth a fragrant smell, and delicious

*Pausan. in
Elir.*

The Epistle

odor in all mens nostrils : and at the
last desirous of myne owne delight-
some contentment & comfort, issuing
from my thankfulness, yet for the o-
ther, more agreeing to Sycophants &
crum-catching parasites, it moves not
once within the Zodiack of my expec-
tation, I only satisfying my self with
the former. Neither did I in the waine
of my judgment attempt this, to draw
in the perfuming breath of vaine glo-
ry, to puffed up my self with selfe-con-
ceit, like the *Chamelion*, which is --- *nil*
prater pulmones, nothing but lungs :
but onely thinking to breake the ice,
haply to wade further, and to employ
my self in greater tasks, as fitter op-
portunity shal object her self unto me,
if the prefin'd term & limit of my life
permit: and withal in lieu of gratitude
to present your selfe with this little,
which seemes much in regard of my
wants, & labour, as much seems little
in

Dedicatory.

in respect of your ever kind favor. For this, as also your other endowments, my pen might worthily fill whole pages: but your splendid vertues can easily be their own Heralds, to lim forth their own armory: and to extoll in presence is more glavering and poetical, than true loving and pathological. This only my affection can or conceal, your gracious demeanour, generous carriage, curteous nature, studious endeavor, and wisdom for managing your selfe each where (when you happily were a flourishing branch, engrafted in the fruitfull Olive tree of this our *Athens*, that thrice famous University of *Cambridge*) where first the sympathizing adamants of my affection, your continuance after in all studious actions, constancy in your favors and kind disposition (for I must needs say as he of *Augustus*, — *Ra. Sext. Aurel. Victor.*
rustu quidem ad recipiendas amicitias,

The Epistle

ad retinendas verò constantissimus) these incited mee to cause that which as a sparke lay shrouded in embers in my brest, to exhibit it self more appa-
rantly in this little flame.

Take this my endeavor, I pray you, in worth, cherish and foster this de-
formed brood of my braine, in the lap
(if I may so rearm it) of your good li-
king; and in love esteem it fair, though
badly pensild over, to wish as *Daphnis*
said to *Dam.*

Theocr. Eic
dyl 6.

———— Τὰ μὴ καλὰ πέφανται.

*Quæ minimè sunt pulchra, in pulchra
videntur amanti.*

If the happy *Dæmon* of *Vlysses* di-
rect not the wandering planet of my
wit within the decent orb of wisdom,
my stammering pen seeming far over-
gon with superfluity of phrase, yet
wanting

Dedicatory.

wanting matter, I answer with the
Poet one only word inverted:

*Qui non est hodie, cras magis aptus
erat.*

Hee that is *Homers Irus* for faculty to
day, may be a rich *Cræsus* for inventi-
on to morrow: as it is with cogitations
so with actions, the second relish more
of wisdom. Perfection requires tract
of time: *Romes Capitoll* was not built
the first day: nor was *Zenxis* his *He-
lena* suddenly limm'd forth with one
pencil. Looke not on these rapsodi-
zed lines, I pray you, with a pittying
eie: I had rather far be envied than pit-
tied.

— *χρείον ἢ ὀδύνην φθόνος.*

*Pind. Rith.
Od. i.*

Melior est invidentia, commiseratione:
Better by much is a case hatefull than
wofull.

The Epistle

wofull. Now will I humbly take my
leave, committing you to the tuition
of that heavenly Tutor, whose pupils
we are all.

Camb:

From my Study in S. Iohns, X. Calend.
March.

*Ever most devoted unto you
in all faithfulness,*

T. W.

my
tion
pils

end.

you



To the Reader,

Knowledge concealed and not bro-
ched for a publique use, is like to
a peerlesse gem interred in the
center of the earth, whereof no
man knowes but he that hid it: yet is there a
due regard to be had, lest at any time it prove
abortive, for the golden tongue of wisdom,
that relissheth all, not by imagination, but
true judgment (whose tast never can bee so-
phisticated) sayes, tis better not to be divul-
ged at all, than preproperously before the
time. Thou mayst say peradventure, that in
this I have imitated the Amygdala or Al- Plin. Nat.
mond tree in Pliny, that so hastily buds. and hist. lib. 16.
brings forth her fruit. Or like the Lapwing ca. 25.
being lately hatched, I do run as it were with
the shell on my head, that I have soared also
above my pitch, attempting an Eagles flight
with the wings of a Wren, in the high spring
tyde of an over-weening opinion, shewing un-
to the Criticks eye, the dead low ebbe of my
shallow

To the Reader.

Shallow judgment, thou mayst tearme me an
Ful.in Caf. Homers Therſites, ἀμεδοεπής, or as it was
 ſaid of Trajan the Emperour, when he vau-
 nted of his Parthian trophies before the gods, to
 be φθειγγόμενος μᾶλλον ἢ λέγων, more reſpecting
 a ſound of words, thā a ſounder matter it ſelf;
 thou mayſt condemn me for many an error, &
 eſcape in theſe my ruder lines: I know right
 wel thou uſeſt not to gape after gudgeons—

Merr.

Præda canum lepus eſt, vaſtos non implet hi-
 atus.

The Hares repaſt for Hounds, the vaſter
jawes
It doth not ſatiate. —

Gentle Reader, call this to mind — Εἰς οὐ
 μωμῆσαι ἢ μιμῆσαι, it is far eaſier not
 to like, than to do the like. But howſoever
 thou doſt either uncivilly prejudicate my la-
 bour with a ſiniſter conceit, miſconſtruing my
 meaning, or uncurteouſly cenſure of my ina-
 bility, impeaching my good name for ſome
 things that doe diſtaſte thy delicate pallate,
 Jacta nobis eſt alea, I have ſet all at ſix and
 ſeven, and ſ intend by the Muſes favour
 happily to go on, though unhappily I have be-
 gun.

To the Reader.

gun. Notwithstanding I will assoile my self,
and make answer unto thy former, either se-
cret surmises, or open cavils. For the first, if
I have imitated the Almond tree, it is to keep
in store a bitter almond for the prating par-
rot that licentiously thus speaketh of me; who
is alwayes like the fool, a consonant when hee
should be a mute, and a mute when he should
be a consonant. In that I seem to soare aloft
too high, give me leave to use Ausonius his
words unto Pauline, yet a little inverted;

— Dicis me Icarum esse, haud bellè, nam *Auson.*
summa sic appetam (spero) ut non decidam, *Paul. Ep. 19*
I hope I shall not prove an aspiring Icarus,
nor another Thales in Diogenes Laertius,
who whilst he lookt high and was contempla-
ting on the stars, fell groveling into a deepe
ditch. For the third, much appertaining to
every brain-sicke Narcissus, I doe altogether
disclaim that, since it never so much inin-
nuated it selfe into the bosom of my imagina-
tion, my Genius not desiring to bee perfumed
with smokie praise, or soon-vanishing & vul-
gar glory, chiefly usbered by self-conceit. For
my taint with Therites and Trajans fault, I
wil only use for my defence that speech of Ju-
ciste to Eccocles,

To the Reader.

Eurip. in
Phœnissa.

ἄμ' ἢ μὴ παρὰ
ἔχει τι λίσσασθαι τῷ νέων σοφώτερον,

Old age (in whose brest long experience
hath treasured up great store of wisdom) can
speake far more wisely and exactly than yon-
ger yeares. For the last of all, any error com-
mitted, I answer, it may be an error of igno-
rance seen to thee, yet it is an ignorance of the
error unseen to me ; whereof if privately thou
demandest a reason, I can, doubt not, and will
make it good for thy full satisfaction, if rea-
son will satisfie thee. Yet if not, give leave
unto thy harsh and torne invention, if for
nought else but this, in that I derogate from
no mans due desert, nor seeke to traduce any
unto their least disparagement ;

^a pining.

Blast not with ^a Critick breath my tender bud,
My vulgar Muse respects a common good:
For thee my pen strouts on this paper stage,
Though it do act withouten equipage.
To quench thy learned thirst, I mean to drain
The Hippocrenian fountain of my brain.
My wish is good, my act I know is ill ;
The first's a mountain, this a lowly hill.
With carping fingers let me not be scand,
Poise not the gift, but weigh the givers hand.

I am

To the Reader.

I am well sure, that thou wilt here expect with Ang. Pol. Τὰ ἄρ' κοινὰ καὶ αἰνῶς, τὰ δὲ ἄρ' αἰνῶς, that is, Vulgar things uttered after a new sort, and novelty after a vulgar sort, without affectation: that I should be a rich eloquent merchant of exotick and new-found phrases: that I should intraverse and interlard my speeches with lively conceits; enrich thy learned ears with right Athenian jewels, illuminate the eye of thy understanding with the lustre of Rhetoricall colours: that the whole work should be mixt with an — Omne tulit punctum. And surely so far as each thing is consonant and harmoni- call to judgment, I will tender my deavor, to be suitable to thy scholler-like expectation: for if so be wisdom do not manage and temper all, the Muses, which are pure chaste and unspotted virgins, wil turn to meer courtesans.

If judgment tread not on the heels of wit,
And curb invention with his golden bit,
'Twill ne'r look back unto his proper want,
But stil his steps will be exorbitant.

I dare not presume, nor wil I rashly engage my credit to thee (curteous censurer) to promise thee Amphoram, no urceus exeat, A

monn-

To the Reader.

Εκδύσα
μὲν ὅλη
πρόσωπον
φαίνεται.

mountain, lest it bring forth that ridiculous
issue in the fable: to promise thee Aristar-
chus his Lais, whom he tearmes ὅλον πρόσωπον,
all face, for her super-eminent beauty & por-
traiture, admirable symmetric of parts, most
decent and eye-pleasing lineaments of her
whole body; lest that I beget an Ethiopian, or
a Labulla, who was termed all nose. Like Mar-
tials Tongilian, of whom he thus speaketh,

Tongilianus habet nasum, scio, non nego, sed
jam
Nil præter nasum Tongilianus habet.

Tongilian ha's a goodly nose, I wis,
But nought besides a nose Tongilian is.

And no doubt it will bee liker the later than
the former: Venus had her mole, Helena
her stain, Cynthia her spots, the Swan her
jeaty feet, the clearest day some cloud: nay,
there is nothing, but if we once eye it over, so
absolutely perfect, not the smoothest writer
of all, (at least a Criticke perusing of him)
for some blemish and imperfection, merits not
either Aristarchus his blacke pile, or Momus
his sponge. If in the fairest things be such de-
formity, how many more stained may then bee
found

To the Reader.

found in this off-spring of my braine, which dare not scarcely make compare with the fon-
lest? look for better and more generous wine
of the old vine tree, for as Pliny saith, vetu-
stioribus semper vitibus vinum melius, no-
vellis copiosius: would I could either arro-
gate the former, or challenge the later unto
my selfe. But I could not possibly please all;
for as the Poet speaks to one Ledotus,

Qui possis rogo te placere cunctis,
Cum jam displiceas tibi vel uni?

'Tis sure, that at least I should not please my
self. I might better fit a many humors, in sif-
ting out some more pleasing poeticall subject,
more correspondent to their fancy and my fa-
culty, as intreating merrily of some new dis-
covered Isle with Lucian; to invent with him
some such hyperbolicall lies as that of Hercu-
les and Bacchus, whose foot steps were found
to be the bignes of an acre of ground: to tell
of flies & pismires as big as 12 Elephants,
to fraight some pamphlet de lapsu Vulcani,
who as Homer writes, was falling out of hea-
ven into the Isle Lemnos *ἡν δ' ἦν ἡμέρη*, a whole
day; to make some merry prognostication of
strange wonders that are to ensue, as them of

To the Reader.

Joachimus Fortius Ringelbergius, capitulated in that chapter whose title is, — *Ridicula quædam & jucunda*. Not to plunge my selfe in these grand physicall matters, I know these are appertinent to the Muses also —

Ovid his *Nux*, the *Culex* Maro writ :
 Erasmus did in folly dye his wit. (*Mouse* :
 The frog fight Homer made , and of dame
 And Janus Douſa prais'd *Pediculus*.
 Hubaldus on bald men did versifie ;
 Each of whose numbers words began with *C*.
 Beza prais'd *Nihil*, Apuleius th' *Asse*.
 Plutarch *Grillus*, who by *Circe* changed was.
 A quartan ague *Favorine* did commend.
 His darling sparrow so *Catullus* pena.

In li. de antiq. Cant. & Oxon.
 In Epigr. Aul. Gel.
 17. 12.
 Ausonius.

To which the Poet,

Sunt etiã Musis sua ludicra, mista Camænis
 Otta, &c.

Tragicall *Melpomene* her self wil now and then put on the comicall start up. Sage *Apollo* laughs once yearly at his own beardles naked face. The modest Muses have their maddest revels; the darke somst water has his gliding streames : wise men wil sometimes play
 with

To the Reader.

with childrens rattles.

But I have already employd some embezi-
led hours taken from the treasury of the Mu-
ses golden time; to the gilding over of the
like rotten subjects, as they that have bin in-
timate with me, are not ignorant, as in my
Tettigomurmomachia, a century of Latine
epigras, an Echo, & some other trifles, which
I durst not let come abroad in the chil cri-
tical air, lest haply they might have bin fret-
tish for want of learnings true cloathing.
Now have I chose to mingle my delight with
more utility, aiming not only at wit but wise-
dom. I know the Paracelsian wil utterly con-
demne my endeavour for bringing the 4 Hu-
mors on the stage again, they having hist the
off so long ago, and the rather, because I once
treat not of their 3 minerals, — Sal, Sul-
phur & Mercurius, the Tria omnia of their
quick silver wits, which they say have chiefe
dominion in the body (it consisting of the) and
are the causes of each disease, and cure all a-
gain by their Arcana extracted out of them.
But I weigh it not, seeing the tong of an ad-
versary cannot detract from verity. If any the
like carpsish whatsoever chance to nibble at my
credit, he may perhaps swallow down the sharp
hook of reproch and infamy ere he be aware,
A 2 which

To the Reader.

^a Math. in which he cannot like the ^a Scolopendra cast
Diosc. up again at his pleasure) I doubt not but to
Pli. 9. 43. have him in a string. Reader, thine eyes are
to take their turn in a garden, wherein are
growing many weeds, yet some flowers: passe by
the former with kind silence, cut, cut, and ga-
ther the later for thine own science: and per-
haps thou mayst distil the sweetest water from
the bitterest wormewood, as Maro built his
walls by Ennius his rubbish. If thou thy selfe
hast better, —

Candidus imperti, si non, his utere mecum.

Idem qui pridem. Thine if mine,

T. W.



The Titles and Contents of the
severall Chapters, as they are
handled in this present
Booke.

Cap.

1. **O**F Selfe-knowledge.

2 That the Soule sympathizeth
with the body, and followeth her crasis
and temper.

3 Whether the internall faculty may be
known by the externall physognomy
and visage.

4 That a Diet is to be observed of every
one.

5 How Man derogates from his excel-
lencie by surfet, and of his untimely
death.

6 Of Temperaments.

7 Of diversity of wits, according to the
diverse temperature of the body.

The Table.

Cap.

8 Of the spirits.

9 Of a Cholerick complexion.

10 Of a Sanguine temperature.

11 Of the Phlegmatick humor.

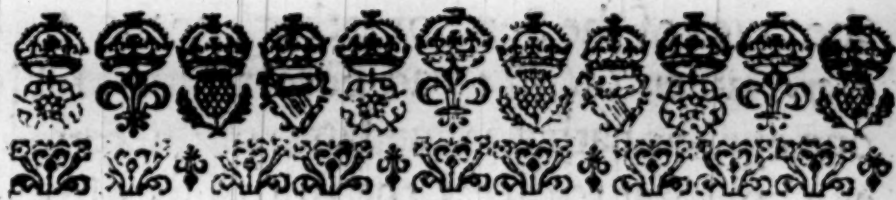
12 Of a Melancholy complexion.

13 Of the conceits of Melancholy.

14 Of the Dreames which accompany
each complexion.

15 Of the exactest Temperature of all,
whereof Lemnius speaketh.

The Close to the whole Worke, in verse.



Of Selfe knowledge.

CAP. I.



S Hesiod in his *Theogonie* sayth, that the ougly night
 ——— τέχιδ' ὕπνον, ἐτίκτε
 δὲ φῦλον ὀνείρων,
 begatt two foul monsters,
Somnum & Somnium. So
 we may not unfitly say,

That the inveloped and deformed night of
 ignorance (for the want of that celestial *Nos-*
ce tersum) begets two mis-shapen Mon-
 sters (which as the *Sepia's* inky humour, doe
 make turbulent the chrystallineft fountain in
 man) *Somatalgia* and *Psychalgia*, the one
 the discrasie of the body, the other the mala-
 die and distemperature of the soule. For he
 that is incanoped & intrenched in this dark-
 some misty cloud of ignorance, (beeing like
 the one-footed Indian people *Sciopodes*, Munster.
 whose foot is so big, that it shades them fro *Cosm.*

the rayes of the Sun ; or rather like the *Cyclops*, when *Ulysses* had bereft him of his one eye) he hath no true lamp of discretion, as a pole-star to direct the ship of his life by, either in respect of his mortall or immortall part, from being hurried upon the shelves & massy rocks of infelicity. Of what high esteem & pricelesse value this rare self knowledge is, and ever was, it is very conspicuous & apparent unto the dimmest apprehension of all, if it do but justly ballance in the scale of common reason, wisdom, who hath ever affectionately embraced it, and to whom it is stil indeared, the heavenly source or Spring-head from whence it was derived, as also the happy effects it alway hath ingendred.

Ælian.

Divine *Pythagoras*, whom worthily the fount *Nessus* saluted and called by his name, as one admired of it for his flood of eloquence and torrent of wisdom, his minde being the enriched Exchequer and Treasury of rarest qualities, not onely had this golden poesie ever on his tongues end, as the daintiest delicie hee could present unto a listning care ; but also had it emblem'd forth by *Minerva*, giving breath unto the silver flute, (by which is intimated *Philantia*) which because with blasting it sweld her cheeks, she cast

cast away from her. Yea, he had his celesti-
all sentence, γινῶδισεαυτὸν, which descen-
ded from the heavens, engraven on the fron-
tispeece of his heart, evermore in an appli-
cative practise, especially for himselfe :
which hee tearmed, The wise physicians
medicinary prescript for the double health
and welfare of men. Yet sententious *Me-*
nander, that rich vein'd Poet, seemes at
least to contradict this heavenly sawe : for
pondering with himselfe the depraved de-
meanor of worthy men, the trothlesse in-
constancy and perfidiousnesse of our haire-
brain'd *Iasons* : the inveigling and ada-
mantizing society of some, who being pol-
luted and infected with the ranke leprosie of
ill, would intangle others : The vaporous
and Vatinian deadly hate, which is usually
masqued and lies lurking under the specious
and faire habit of entire amity : weighing
with himselfe many things fashioned out of
the same mould, he thus spoke, οὐ καλῶς ἐ-
ρμηνέον τὸ γινῶδισεαυτὸν, ἀλλὰ γινῶδι τῆς ἄλλης :
Mee thinkes, saith hee, that is not so well
spoken, Know thy selfe, as this, Know
others.

Howsoever he meant, we must not ima-
gine that he did it to impeach any wise, this
sage

E caelo des-
cendit,
γινῶδι σε-
αυτὸν.
Iuven.

Meuandin
Thrasyl.

Plato in *Al-*
cibiad.

sage and grave sentence which (as that also of his) is an oracle in its proper object, and highly concerns the good both of the active and passive part of man. Though *Socrates* in *Plato* would have it only to be referred unto the soul, to have no relation at all unto the body, though falsely. For if the soule by reason of sympathizing with the body, is either made an ἑκύπης Ἀχιλεὺς, or a βραδύπης Οἰδίπης, either a nimble swift footed *Achilles*, or a limping slow-paced *Oedipus*, as hereafter we intend to declare, good reason the body (as the edifice and hand-maid of the soule) should be knowne as a part of *Teipsum*, for the good of the soule. Therefore *Inlian* the Apostata, who had a flood of invention, although that whole flood could not wash or rinse away that on spot of his Atheisme, he (though not knowing him aright) could say the body was the chariot of the soule, which while it was well manag'd by discretion, the cunning coachman, the drawing steeds, that in our head-strong and untamed appetites, beeing checkt in by the golden bit of temperance, so long the soul should not be tossed in craggy wayes, by unequall and tottering motion, much lesse be in danger to be hurld downe the steepy

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leepy hills of perdition. If we do but try the
words at the Lydian or touch-stone of true
wisdom, which dijudicates not according to
external semblances, but internal existences,
they will sure go for currant, whether you re-
spect the soule as principall, or the body as
secondary. For the first, we may single out
that speech of *Agapius* : But wee, O men
(saith he) let us disciple our selves, that each
one may throughly know himselve : for he
that perfectly knowes himself, knows God,
and he that knowes him shall bee made like
unto him, and hee that is this, shall be made
worthy of him : moreover, he that is made
worthy of him, shall do nothing unworthy
of God, Ἀλλὰ φρονῶν τὰ μὲν αὐτοῦ, λαλῶν δὲ
ἄφρονεῖ, ποιῶν δὲ ἄλαλῆι, but shall meditate
upon things pleasant unto him, speaking
what he meditateth, and practising what he
speaketh. For the last, that onely of *Tully*,
valetudo sustentatur noticia sui corp. &c.
the perfect and sound estate of the body (as
wee may constantly assever of the soule)
is maintained by the knowledge of a
mans owne body, and that chiefly by the
due observation of such things as may ei-
ther bee obnoxious, or an adjunct to
nature, may bee either the cordiall and
pretious

*Climax A-
gapeti ad
Iustin. Imp.
atq. sic Cie-
mens Alex.
Pæd li. 3. c. 1*

C. 6. Offic. 2.

Scal. exerc.
142.

precious balsam therof, or els its balefull and deadly Aconitum. For he that in the infancy of his knowledge thinks that *Hyosciamus* and *Cicuta*, hemlock and henbane, are fit aliment to his body, because they be nutriment to birds, may haply at length cure the Dog-star of his own indiscretion, for inflaming his lesse distemperd brain with his unhappy disastrous influence. For it is vulgarly said, that *Hyosciamus & Cicuta homines perimunt, avibus alimentum præbent*; they two are poison to men thou fouson to birds: as Scaliger relates also.

I grant that the most direct aim of wisdom in this *Nosce teipsum*, looks chiefly on the mind, as the fairest mark; yet often eies & aimes at this other necessary object, which cunningly to his it counted equal skil, though the one far surmount the other, especial care is to be had as well of the christall glasse, to save it from cracking, as of the *aqua cælestis* infus'd from putrifying.

But primarily it concerns the soule, as for them who are tainted with the *Protoplasts* self-love and love of glory, who being lifted up with the hand of fortune, to the top of natures preheminance, as petty gods do direct their imaginations farre beyond the level of humi-

and humility, being swolne with tympanizing
 fanoride too much; admiring themselves with
Narcissus, who was inamored with his own
 beauty, of whom the poet thus speaks,

Dumq̃ sitim sedare cupit sitis altera crevit, Ovid.

Whiles at the fountaine bee his thirst'gan
 flake,
 An Ocean of selfe-love did him ore-
 take.

Proud *Arachne*, who wil needs contend
 with more cunning *Minerva* for spinning,
 like *Marsyas* and *Thamiras*, who strove
 the one with *Apollo* for musickes skill, the
 other with the *Muses* for melodious singing.
 Too common a use among al self-forgotten;
 for as *Iulian* saith, each man is wont to ad-
 mire his owne actions, but to abate the value
 and derogate from the esteem of others. For
 those again who with *Glancus* prefer *χάλ-
 κια χρυσείων*, the regard of the body, be-
 fore the welfare of the super-elementary
 soul, which chiefly should be in request: for
 as the Stoick saith, It is a signe of an abject
 minde to beate our braines about necessities
 for our vile corps, a speciall care should ra-
 cher

Epist. ca. 63

ther be had over the soule, as mistress over her handmaid, these want that γῶσι αὐτοῖς.

Now for the body, it as well levels at it : for those who distemper and misdiet themselves with untimely and unwonted surfeiting, who make their bodies the noysome sepulchres of their soules, not considering the state of their enfeebled body, what will be accordant to it, nor weighing their complexion, contrary perchance far to the Dish they fed upon : nor foreseeing by true knowledge of themselves, what will en-damage and impaire their healths, infect the conduit pipes of their limpid spirits, what will dull and stupifie their quicker intelligence, nay, disable all the faculties both of soule and body, as instance might bee given of many, to them that have had but a meere glimpse into the histories and ancient records of many dish mongers, who running into excesse of ryot, have like fatall *Parcas* cut into two the lines of their own lives as *Philoxenus* the *Dythirambicke* Poet (of whom *Athenaus* speakes, *Deipnos.* 8.) who devoured at *Syracusa* a whole *Polypus* of two cubits long. save onely the head of the fish, at one meale, whom (being deadly sick of

Mach.on.
po. Deip.
Athen. 1.

of the crudity) the phisitian told that he could
 not possibly live above seven houres: whose
 wolvissh appetite notwithstanding would
 not stint it selfe even in that extremity, but
 hee uttered these words (the more to inti-
 mate his vulture-like and insatiate paunch)
 Since that *Charon* and *Atropos* are com'd
 to call me away from my delicies, I thinke
 it best to leave nothing behind me, where-
 fore let me eat the residue of the *Polypus*;
 who having eaten it expir'd. Who had the
 name of $\epsilon\psi\phi\acute{\alpha}\gamma\omicron\varsigma$ by *Chrysippus*, as *Athe-
 naeus* records: and of others hee was called
 $\phi\iota\lambda\acute{\iota}\chi\theta\upsilon\varsigma$, and $\phi\iota\lambda\acute{o}\delta\epsilon\alpha\pi\omicron\varsigma$ of *Aristotle*. And
 what of others? who although they did not
 so speedily, by ignorance of their estate, cur-
 taile their owne dayes by untimely death,
 yet notwithstanding they have liv'd as dead
 unto the world, and their soules dead unto
 themselves. *Dionysius Heracleota*, that ra-
 venous gourmandising *Harpy*, and insatia-
 ble draine of all pleasant liquours, was
 growne so pursie, that his fatnesse would
 not suffer him to fetch his breath, beeing in
 continuall feare to be stifled: although o-
 thers affirme, That he easily could with the
 strong blast of his breath have turned a-
 bout the sayles of a winde-Mill: whose
 soule

Athen.

soul by his self-ignorance, not knowing what repast was most convenient for his body, was pent up and as it were fettered in these his corps, as in her dungeon. So *Alexander* King of Egypt was so grosse and fat, that hee was faine to be upheld by two men. And a many more by their πολυφαγία and πολυποσία by excessive eating and drinking, more upon meer ignorance, than rebellion against nature, physicall dyet, and discretion; did make their soules like the fatned sheepe, wherof *Iohannes Leo* relates, which hee see in Egypt, some of whose tails weighed eighty pound, and some an hundred and fifty pound, by which weight their bodies were immoveable, unlesse their tailes like traines were carried in wheel-barrowes. Or like the fatned hogs *Scaliger* mentions, that could not move for fat, and were so senselesse, that myce made nests in their buttockes they not once feeling them.

Scal. ex. 199

But those which I whilome named, and millions besides, never come to the full period of their dayes, dying soon, because as *Seneca* saith, they know not that they live by deaths, and are ignorant what receipt of food into the body (whose constitution they are as ignorant of also) will bring en-

dammage-

Sen. in cont.

damagement both to it and to the heavenly infused soule.

For the body, that *γῶδι σαρκοῦ* is requisite, that as the meager one is to be fed with spare dyet, so the massier and more gyantly body must bee maintained with more large and lavish dyet. For it is not consonant to reason, that *Alexander Macedo*, and *Augustus Cesar*, who were but little men, as *Ex Petrar* *Petrarch* sayth, and so low-statur'd *Ulysses* should have equall dyet in quantitie with *Milo*, *Hercules*, *Ajax*, and such as *Athenaeus* makes mention of: as *Astidamas* and *lib. 10.* *Herodorus*, the first of them being so capacious stomackt, that he ate as much alone as was prepared for ix men: and the later *Herodorus*, a strong sided Trumpeter, who was 3 els and a halfe long, and could blow in two trumpets at once, of whom *Athenaeus* speakes. These might well farce & cram their mawes with far more aliment, because their ventricles, cels, veines, and other organs of their bodies were farre more ample and spacious. *Δειπνοδοῖ*

And again it is soveraigne in this regard, because in the ful streame of appetite or bravery many will take upon ignorance, rather the sumptuous dill prepared for *Vitehim*, by *Suetonius*.

his brother, which one dish amounted to above seven thousand eight hundred and xii. pounds, perchance a ranke poyson to their natures; than *Eftur* and *Sonchus* (two savoric and wholesome herbs, which poore *Hecale* set on the table as a sallet before hungry *Thesens*, the best dish of meat she could present unto him) a great deale peradventure more conducibile to their healths. But they are as ignorant what they take as *Cambles* was, who being given to *Gastrimargisme*, as *Athenens* relates in his fore-mentioned booke, in the night did eat up his own wife, and in the morning finding her hands in his devouring jawes, slew himselfe, the fact being so hainous and note-worthy: as also they are pilgrims and strangers in the knowledge of their bodily estate, which ever or often is an occasion of over-cloying their ventricles, with such meates as are an utter ruine and downfall to their healths, as ill or worse than *Toxicum*; for although they do not eftsoones inforce the fatall end, yet in a short progresse of time, they are as sure pullies to draw on their unexpected destinies.

Without this knowledge of our bodily nature, we are like to crasie barks, yet ballast

last with prizelesse merchandise, which are
tossed to and fro upon the maine of igno-
rance so long, till at length we be shattered
against the huge rock of intemperance, and
so lose our richest fraught, which is our
soule. This ought ever to controule and
curbe in our unruly appetites: it ought to be
like the Poets *Automedon*, to reyne our
fond desires in, which reigne in us: for as

Seneca saith, *sunt quadam noctura impe-* *Seneca l. 2.*
trantibus, &c. so wee may say, *sunt qua-* *de beneficiis.*
dam noctura appetentibus, as there bee ma- *cap. 12.*

ny things which are obnoxious to the asker,
if he chance to obtaine them; so are there
many nutriments as dangerous to man that
babishly covet them: for if he square not his
dyet according to the temper of his body, in
choice of such fare, as may banish and ex-
pell contagion and violencie from nature,
or be a speciall preservative in her spotlesse
and untainted perfection; meats are so farre
from holding on the race of his life, as that
they will rather hasten it down farre sooner
unto the hemisphere of death, than he ex-
pected. A cholericke man therefore (by this
γυνῆς σκαυτῶν) knowing himselfe to be over-
poyz'd with its predominancie, nay, but e-
ven foreseeing his corporall nature to have

a propension or inclination to this humour, he must wisely defeat and wain his appetite of all such dainty morsels (though the more delicious and toothsome) and delude his longing thirst of all such honey-flowing meates and hot wines as are poyson to his distemperature, and which in tract of time wil aggravate this humour so much, till it generate and breed either a hecticke fever, mortall consumption, yellow jaundice, or any the like disease incident to this complexion; and so concerning all the rest. For a bare (*Noſce*) is not sufficiently competent for the avoiding of death, and to maintaine a crasis, but the living answerably according to knowledge: for wee see many exquisite Physicians, and learned men of speciall note (whose exhibitories to themselves doe not parallel their prescripts & advice to others, who are good Physicians, but no pliable patients:) to make a diligent search and scrutinie into their owne natures, yet not fitting them with correspondencie of dyet; like *Lucians* Apothecary, who gave physick unto others for coughing, and yet he himselfe did never leave coughing, *Cunctis qui cavet non cavet ille sibi*;

While hee cured others hee neglected him-

himselfe. We may rightly say τροφή is their τροφή, and πύματα their πύματα.

I *Crapula fit esca, delicia eorum damna*: that is, their dyet is luxury, and each delicy made their malady. And yet none do more inveigh against surfet and misdiet than they, but they are like the *Musipula*, of whom it *Orus Apollo* is sayd in the *Hieroglyphicks*, that she used in *Hierogly-* to bring forth her issue out of her mouth, *phick*, and swimming with them about her, when she is hungry shee swalloweth them up againe; so they in externall shew spit out the name of surfet, banishing it farre from them, but by their accustomable deadly luxury, againe they embrace it, and hug it in their armes so long, till some incroching disease or other, having had long dominion and residence in them, be past cure of physicke: For we know,

*Non est in medico semper relevetur ut ager,
Interdum doctus plus valet arte malum.*

No earthly art can cure deepe rooted ill,
Not *Æsculapius* with his heavenly skill.

So then, the most exact selfe-knower of all, if hee doe not containe himselfe within

the territories and precincts of reasonable appetite, the *Cynosura* of the wiser dietist, if consorting with misdieters, he bathe himselfe in the muddy streames of their luxury and ryot, he is in the very next suburbes of death it selfe: Yet for this, I confesse that the silver breast of *Nilus* is not vitiated and polluted by others kennel-muddy thoughts and turbulent actions or affections, no more than the river *Alphens*, that runnes thorow the salt sea, is tainted with the brackish qualitie of the sea, no more than the *Salamander* is scorcht, though dayly conversing in the fire; or chaste *Zenocrates* lying with *Laus* is defiled, since hee may well doe it without impeachment to his chastity: so may the heroicall and generous spirits converse with unstayd appetites, and yet not have the least taint of their excesse, but by their diviner [*Nosce teipsum*] may be their owne guardians, both for their celestiall and also earthly part: yet we know, *aliquid mali propter vitium malum*, the taint of ill comes by consorting with ill, and the best natures and wisest selfe-knowers of all may be ticed on or constrained to captivate and inthrall their freedom of happy spirit, and to rebel against their owne knowledge.

I wish therefore in conclusion, the meanest, if possible, to have an insight into their bodily estate (as chiefly they ought of the soule) whereby they may shun such things as any wayes may bee offensive to the good of that estate, and may so consequently (being vexed with none, no not the least maladie) be more fit not onely to live, but to live wel: for as the Poet said of death, — τὸ γὰρ θανεῖν ὄχι ἀσχερόν, ἀλλ' ἀσχερῶς θανεῖν, to die is not ill, but to die ill: so contrariwise of life we may say, it is no such excellent thing to live, as well to live: which no doubt may be easily effected, if they doe abridge themselves of all vain alluring lusts, and teather their appetites within the narrow round plot of diet, lest they runne at randome, and breake into the spacious fields of deadly luxury.

CAP. II.

That the soule sympathizeth with the body, and followeth her crasis and temperature.

I*nficitur terra sordibus unda fluens*, sayth the Poet: if a water current have any vicinity with a putrified and infected soyle, it is tainted with his corrupt qualitie. The heavenly soule of man, as the Artists usually aver, semblablewise, doth feel as it were by a certaine deficiency, the ill affected crasis of the body; so that if this be annoyed or infected with any feculent humor, it fares not well with the soule, the soule her self as maladiours, feeles some want of her excellencie, and yet impatible in regard of her substance, through the bad disposition of the organs, the malignancie of receits, the unrefinednesse of the spirits doe seem to affect the soule: for the second, which causeth the third, marke what *Horace* speaketh.

Horat.

— *quoniam corpus onustum*
Hesternis vitiis animum quoque praegravat unda,
Atque affigit humo divinae particulam auras.

The

The maw surcharg'd with former crudities,
Weighs down our spirits nimble faculties:
Our ladened soule as plunged in the mire,
Lies nigh extinct, tho part of heavens fire.

To this effect is that speech of *Democritus*, *Democr. de*
who saith that the bodily habit being out of *Natura*
temper, the minde hath no lively willingnes *hum. ad finē*
to the contemplation of vertue: that being *Hippocratis*
enfeebled and overshadowed, the light of
the soule is altogether darkened: heavenly
wisdome as it were sympathizing with this
earthly masse, as in any surfet of the best
and choicest delicates, and also of wines, is
easily apparent. *Vinum*, of it owne nature,
is (if we may so terme it) *Divinum*, be-
cause it recreates the tyred spirits, makes the
mind far more nimble and actuall, and aspi-
ring to a higher strain of wit, τὰς κατὰ φιλο-
σοφούντας, ὥσπερ ἐλαῖον φλόγα ἐγείρει, saith *Xe-*
nophon, it stirs up mirth and cheerefulness, as
oyle makes the blasing flame, yet by acci-
dent the unmannag'd appetite desiring
more than reason, it doth dul the quicker spi-
rits, stop the pores of the brain with too ma-
ny vapors and grosse fumes, makes the head
totter, lullabees the senses, yea, intoxicates
the very soule with a pleasing poyson: as
the

Xenophon
in his *Con-*
vivium :
which also
Athenæus
records in
his 11 book
Deipnos.
ent of *Xe-*
xophon.

the same *Xenophon* sayes, It happens unto men as to tender plants, and lately ingrafted impes, which have their growth from the earth, ὅταν ὡς ὁ θεὸς αὐτὰ ἔγαν ἔδρῳς ποτίσῃ &c. when God doth water and drench them with an immoderate shoure, they neither shoot out right, nor hardly have any blowne blossomes, but when the earth doth drinke so much as is competent for their increase, then they spring upright, and flourishing do yeeld their fruit in their accustomed time : so fareth it with the bodies, and by sequell with the soules of men, if they poure in with the undiscreeet hand of appetite, they will both reele to and fro, and scarce can wee breath, at lest we cannot utter the least thing that relissheth of wisdom, our minds must needs follow the tempers, or rather the distemperatures of our earthly bodies.

Plato, in whose mouth the Bees as in their hives make their hony combs, as fore-intimating his sweet flowing eloquence, he weighing with himselfe that thraldome the soule was in being in the body, and how it was affected, and as it were infected with the contagion thereof, in his *Phædrus*, as I remember, disputing of the *Idea's* of the mind, said, that our bodies were the prisons
and

& bridewels of our souls, wherein they lay as manacled and fettered in gyves. Yea further he could avouch in his *Cratylus*, and also in his *Gorgias*. *Socrates* having brought forth a speech to *Callides*, out of *Ænripides*, ζῆν ὅτι κατθανεῖν, τὸ κατθανεῖν δὲ ζῆν, to live is to die, and to die is to live : he sayth there, that our body is the very grave of the soule, καὶ τὸ μὲν σῶμα (saith he) ὅτιν ἡμῶν σῶμα. And sure it is, that whiles this mind of ours hath his abode in this darke some dungeon, this vile mansion of our body, it can never act his part well, till it step upon the heavenly stage, it will be like *Io* in *Ovid*, who being turned into an heifer, when shee could not expresse her mind to *Inachus* her father in words,

Littera pro verbis, quam pes in pulvere duxit,
Corporis indicium mutati triste peregit.

Her foot did speake as on the sand she ranged,
How she, poore soul, was from her self estranged:

Our soule in the body, though it bee not so blinde as a Batt, yet is it like an Owle, or Batt before the rayes of *Phæbus*, all dimmed and dazled : it sees as through a lattise-window.

window. Being freed from this prison, and
 once having flitted from this ruinous Tene-
 ment, this mud-wald cottage, it is a *Lin-*
ceus : within a *Molewarpe*, without it is
 an all-cy'd *Argus* : within an one-cy'd *Cy-*
clops, without a beautifull *Nireus* : within
 an *Ethiopian Therfites*, without an high
 soaring *Egle* : within a heavy *Struthio*
Camelus, an *Astridge*, who hath wings, as
 he in the *Hieroglyphicks* witnesseth, *non*
propter volatum, sed cursum; not for flying,
 but to helpe her running : yea, as sparkles hid
 in embers, doe not cast forth their radiant
 light, and the Sun inveloped in a thicke mi-
 stie cloud, doth not illuminate the center
 with his golden tresses ; so this celestiall
 fire, our soule, whiles it remaines in the lap
 of our earthly *Promethens*, this masse of
 ours, it must needs be curtained and over-
 shadowed with a palpable darknesse, which
 doth overcast a sable night over our under-
 standing, especially when in the body there
 is a current of infectious humours, which
 doe flow over the veines, and ingrosse the
 limpid spirits in their arteries, the
 minde must needs bee as it were over-
 flowne with a *Dencalions* flood, and bee
 quickened as a silly royling *Leander* in the
Hellespont.

Hellepont. What made the minde of *Orestes* so out of temper that hee kild his owne mother, but the bodily *Craſis*? What made *Heracleitus* die of a dropſie, having rowled himſelfe in beaſts ordure? What made *Socrates* having drunke the *Cicuta* at *Athens*, to give his *ultimum vale* to the world, but that? What cauſed that redoubted famous captaine *Themistocles*, having drunke Bulls bloud, to take (as we ſay) his long journey to the *Elyſian fields*? and many others to have com'd unto their long home (as may be ſeene in the ancient regiſters of time) and many to have beene diſtracted and frantick? the diſtemperature, no doubt, and the evill habit of the body, wherewith the ſoule hath copulation. *Plotin* the great *Platonist*, hee bluſhed often, that his ſoule did harbour in ſo baſe an Inne as his body was, ſo *Porphyrie* affirms in his life: becauſe (as hee ſayd in another place) his ſoule muſt needes bee affected with the contagious qualities incident unto his body. The cunning'ſt ſwimmer that ever was, *Delius* himſelfe, could not ſhew his art, nor his equall ſtroke in the mudde: a candle in the lanterne can yeeld but a glimmering light through an impure and darke ſome horne:

the

the war-like *Steed* cannot fetch his frisks, take his carreers, and shew his curvets, bee-
ing pent up in a narrow roome: so is it with
the princely soule, while the body is her
mansion, said hee: but this belongs to ano-
ther *Thesis*, and something before, concer-
ning the soules excellencie, having taken
her flight from this darke some cage, more
neere unto the scope at which we must aim.
Heare what the Poet sayth in the xv of his
Metamorph.

*Quodq̃ magis mirum, sunt qui non corpora tantum
Verum animos etiam valeant mutare liquores:*

— *Cui queso ignota est obscena Salmacis unda
Æthiopesque lacus? quos si quis faucibus hauset
Aut furit, aut patitur mirum gravitate soporem.*

Salmacis
where the
nymph and
*Hermaphro-
ditus* were
bound toge-
ther.

“ It is a wonderment that waters can
“ Transforme the members and the mind of man:
“ Who knoweth not the uncleane *Salmacian* Well,
“ The fen where Sun-burnt *Mauritanians* dwell?
“ Which cause a frensie, being gulped downe,
“ Or strike the senses with a sleeping swoone.

Wee must not imagin the minde to be
passible, beeing altogether immateriall,
that it selfe is affected with any of these
corporall things, but onely in respect of
the instruments, which are the hand-maids
of

of the soule : as if the spirits bee inflamed,
the passages of the humours dammed up,
the braine stuffed with smoaky fumes, or any
phlegmaticke matter, the bloud too hot
and too thicke, as is usuall in the Scythians,
and those in the Septentrionall parts, who
are all men endowed with the least portion
of wit and policie : and because these
kinde of people doe as it were crosse the
highway of my invention, I will treat
a little of them, neither beside that which
we have in hand, because it will confirme
the fore-written words of *Xenophon* con-
cerning wine. Whom doe wee ever reade
of more to quaffe and carouse, more to use
strong drinke than the Scythians, and who
more blockish, and devoyd of wit and
reason? nay there was never any learned
man but onely *Anacharsis*, who was in-
bred there : which want no doubt is cau-
sed by their great intemperance. For all
Writers well-nigh agree in this, that they
will, as the Poet sayth, *ad diurnam stellam*,
or *strenuè pro Ilio potare*, drinke till their
eyes stare like two blasing starres, as we say
in our proverbe. *Athenæus* that singular
scholler of so manifold reading, after hee
had rehearsed *Heredotus* his history of Cleome-

Athenæus
lib. 10.
Deipnes.
pag. 427.

res saith χ αὐτοὶ δ' οἱ Λάκωνες; &c The *Lacedaemonians* when they would drinke in the cups extraordinarily, they did use this word $\epsilon\pi\iota\sigma\chi\acute{\upsilon}\delta\iota\sigma\sigma\alpha\iota$, to imitate the *Scythians*, which also he notes out of *Chameleon Heracleotes* in his booke $\Pi\epsilon\rho\iota\ \mu\epsilon\theta\upsilon\varsigma$: when also they should have said to the *Pincerna*, $\epsilon\pi\iota\sigma\chi\epsilon\upsilon\sigma\sigma\alpha\iota$ powre in, they used thi word $\epsilon\pi\iota\sigma\chi\acute{\upsilon}\delta\iota\sigma\sigma\alpha\iota$.

Howsoever wee reade of some particulars, it is manifest if wee peruse the histories, that the most of them are the greatest bouzers and buffards in the world: they had rather drinke out their eyes, than that the wormes should eat them out after their death, as Sir *Th. More* jeasts upon *Fuscus* in his Epigrams: and of all men they have most leaden conceits and drossie wits, caused especially by their excessive intemperance, which thickneth their bloud, and corrupteth their spirits, and other organs wherein the soule should chiefly shew her operation. Give me leave to speake a little of the ayre, how it received into the body; doth either greatly advantage, or little availe the mind. It is certaine that the excellencie of the soule followes the puritie of the heavens, the temperature of the aire: therefore because *Bacotus* had

Fusc.
Speaks thus,
Perdere
dulcius est
potando,
quam ut
mea servem
Erodenda
pigris lu-
mina ver-
miculis.

had very a fennish soil, a grosse and unrefined
 aire, the ancient writers to decipher & sha- And yet it
may be ga-
thered by the
much hearing.
and p's a p'i-
son & Didy.
Athen. l. 10.
 dow out a dul wit in any one, were wont
 to say, *Bæoticum hic habet ingenium*, This
 man is as wise as a wo d-cock, his wit's in a
 consumption, his conceit is as lanck as a shot
 ten herring. I do not concord with the poet
 in that trivial verse, but I doe carry the com-
 ma a little further, and say,

*Cælum non, animum mutant qui trans mare
 currunt.*

At least if I must needs take *cælum* for aire,
 I will say,

*The ayre to vary is not only found;
 But wit's a forreiner in forrein ground.*

The ayre hath his etymology from the
 Greeke word *ἀῶ*, to breath: it consists of *ἀἰ-
 ρα* and *ὠμία*, because the learned say, that it
 is the beginning and ending of mans life: for
 when wee begin to live, wee are said to in-
 spire, when we die, to expire. As the priva-
 tion of the aire deprives vs of our being, and
 the aire being purged and clenfed from his
 pestilent qualities, causeth our well-being; so
 C the

the infection of the aire, as in the extinguishing of some blazing comet, the eructation of noysome vapors from the bosome of the earth, the disastrous constellation or bad aspect of some malevolent planet, the damping fumes that the Sun elevates from bogges and fennish grounds, the inflammation of the aire by the intense heat of the Sun (as when in *Homers Iliad*, *Phœbus* is feigned to send forth his direful arrowes among the *Grecians*, & to bring in the pestilence upon them) this infection causeth our bodies first to bee badly qualified, and tainted with a spice of corruption, and so by consequent our very soules to be ill affected. *Aeneas Sylvius* in his *Cosmography* writing of the lesser *Asia*, records a strange thing concerning the ayre being putrified: he saith, that hard by there is a place termed *Os Plutonium*, in the valley of a certaine mountain, where *Strabo* witnesseth that he sent sparrows in, which forthwith as soon as they drew in the venomous noysome aire, fel down dead. No doubt but the corrupted aire would have had his operation upon other more excellent creatures than were those little birds, if they durst have attempted the entrance in. But to a question, What reason can be alledged, that those

Æn. Sylv.
ca. 92. de *A-*
ciis minoribus

those who dwell under the pole, neere the frozen Zone, and in the Septentrionall climate, should have such gyantly bodies, & yet such dwarfish wits, as many authors doe report of them? and we see by experience in travell, the rudenesse and simplicity of the people that are seated far North, which no doubt is intimated by a vulgar speech, when we say such a man hath a borrell wit, as if we said, *boreale ingenium*; wherof that old English Prophet of famous memory (whom one fondly tearmed *Albions* ballad-maker, the cunnicatcher of time, and the second dish for fools to feed their spleen upon) *G. Chaucer* took notice, when in his prologue to the *Frankleins* tale he sayes,

*But first, because I am a borrel man,
At my beginning first I you beseech,
Have me excu'sd of my rude speech.*

Borel.

The philosophers to this question have excogitated this answer; to wit, the exceeding chilnesse of the aire, which doth possess the animall spirits (the chief attendants of the soule to execute the function of the agent understanding) with contrary qualities, the first being cold and dry, the last hot

and moyſt, though this reaſon moſt availe for our purpoſe, ſpeaking how the mind can be affected with the aire, yet I muſt needs ſay I thinke they are beſide the cuſhion: others affirm, and with more reaſon, that they are dul witted, eſpecially by the vehement heate which is included in their bodies, which doth inflame their ſpirits, thicken their bloud, and thereby is a cauſe of a new groſſe, more than airy ſubſtance, conjoynd with the ſpirits: for extreame heat doth generate a groſſe aduſt choler, which comes to be mixt with the bloud in the veines, and that it brings a condensation and a coagulation to the bloud. For their extraordinary heat, it is apparent by their ſpeedy concoction, and by the external frigidty of the aire, that dams up the pores of the body ſo greatly, that hardly any heat can evaporate. This alſo, by deep wels, which in winter time be luke-warm, and in ſummer ſeaſon exceeding cold. Now to prove, that where the bloud is thickned, and the ſpirits inflamed, there uſually is a want of wit, the great *Peripatecian* himſelfe affirmeth it to be a truth, where he ſayth that Bulls, and ſuch creatures as have this humor thick, are commonly devoid of wit, yet have great ſtrength; and ſuch living things as have
atre-

attenuated bloud and every fluid, doe excell in wit and policie, as instance is given in *Aristotle* of Bees. We must note here, that this is spoken of the remoter parts, neer unto the pole, lest we derogate any thing from the praise of this our happy Island (another blif- full Eden for pleasure) all which by a true division of the climes, is situated in the Sep- tentrional part of the world, wherein there are and ever have bin as pregnant wits, as surpassing politicians. as judicious understand- ings, as any clime ever yet afforded under the cope of heaven.

But I do here passe the limits of laconism, whereas I should in wisdom imitate the E- gyptian dogs in this whole tractate, who do drink at the river *Nilus* Καρπαλίμως καὶ κλο- πίως, in hast and by stealth, lest the Croco- dile should prey on them, and who doth fit- ly carry the name and conditions of the cro- codile, no writer is ignorant of. I will end end therefore with the iteration of the thesis, that the soul follows the temper of the bo- dy, and that while it is inherent in the body, it can never partake so pure a light of under- standing, as when it is segregated and made a free denizen in the heavenly city and free- hold of the saints.

Corporis in gremio dum ſpiritus, &c.

*When our imprison'd ſoule once more beeing
free,*

*Gins ſcale the turret of eternitie,
From whence it once was brought, & captive
tane*

*By this uſurping tyrant corps, her bane,
Which ſubjugates her unto ſottiſh will,
And ſchools her under paſſions want of ſkil;
Then ſhall our ſoule, now choakt with fenny
care,*

*With Angels frolick in a purer aire:
This low NADIR of darknes muſt it ſhend,
Till it aſt to th' radiant ZENITH wend.*

CAP. III.

*Whether the internall faculty may be knowne
by the externall physiognomy.*

Socrates, that wast armed the Ath nian Eagle, because h could looke steadfastly upon the Sunn , or th rather for his quicke insight of understanding , when a certaine youth beeing highly commended unto him for his rare parts , and admirable endowments , though he had the piercing eyes of *Iynceus*, and could have more than conjectured his qualities, beeing presented unto him, hee did not looke unto his outward feature and externall hew , so demurring to have rendered his approbation of him , but he accosted him with these words , *Loquere puer, ut te videam*, let's hear thee reason, youth, that I may see what sin thee : (to which *Lipsius* alluding in a certaine Epistle of his, *videre & non e-loqui, non videre est* ; to see one and not conferre with him, is not to see.) *Socrates* insinuated thus much unto us , that a man may be a *Nireus* in outward semblance,

and yet a *Thersites* in his inward essence, like the Emperours table, whose curtaine was drawn over with Lions & Eagles, but on the table were pourtraied Apes, owls & wrens. Or like the golden box that kept *Neroes* beard, perchance the eye of his understanding was dazled. as when *Euripides* gave him *Heracleitus* works called *Σύμφωνα*, demanding of him his censure; who answered, That which I conceive is rare, and so I think of that which I do not conceive: having that deep insight and singular wisdom which *Apollon's* oracle did manifest to be in him, hee might eath have perceiv'd the former, & conceived the later. But was not cunning *Zophyrus* judgement also tainted concerning *Socrates* himselfe? who seeing his deformed countenance, called him an ideot and a dizzard, and an effeminate person; and was laught to scorn of them that stood by for his pains: but *Socrates* said, I laugh not, *Zophyrus* is not in a wrong box, for such a natural was I framed by nature, though I have by the study of wisdom and philosophy corrected that which was defective in nature. The philosopher saith, *Vultus est index animi*, the eye is the casement of the soule, through which we may plainly see it, better than
Antisthenes

Petr. Arbit. 5.

Diog. Laert.

Antisthenes his pride through the chinks of his cloake. But our usuall saying is, that the tongue is the herauld of the mind, the touchstone of the heart, could a man discern wise *Ulysses* only by his countenance: Hear what *Homer* sayes of him, *Il.* 3.

— "Αλλ' ὅτε δὲ πολύμητις ἀνᾶξτεν Ὀδυσσεύς *Hóm. li. Il. 3.*
 Στάσκει, ὑπὸ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα
 πήζας,
 Σκῆπτρον δ' ὅτ' ἐπίσω' ἔτε προπρηνὲς εἶώμα,
 " Ἀλλ' ἄγε μὲς ἔχεσκειν, αἶδρει φωτὶ εἰοικώς:
 Φαίης κένζάκοτόν τιν' ἔμμεναι, ἄφρονα θ' αὖτως:
 " Ἀλλ' ὅτε θηρὸν ὅπα τε μεγάλην ἐκ σήθεος ἴει,
 Καὶ ἔπειανι φάδεσσιν εἰοικότα χαμερίησιν,
 " Οὐκ ἂν ἔπειτ' Ὀδυσσῆϊ γ' ἐρίττει βροτὸς ἄλλος.

*When that discreet Ulysses up did stand,
 And swayd the golden scepter in his hand,
 Immovable both he and it were found,
 fixing a bashfull visage on the ground:
 Most like an Ideot rose he frō his stool, (fool;
 Thou mightst have deem'd him angry, or a
 But when hee spoke, his plenteous words did
 flow
 Like to thick falling flakes of winter snow.
 Ne any couth his wits so highly strain,
 As wise Ulysses in his flowing vain.*

Which

Which also *Tryphiodorus* the Egyptian Poet that writ of the sacking of Troy, sets down elegantly to the same effect of *Ulysses*.

Tryphiodorus the Egyptian Poet. ——— Ὀδυσῆϊ παρίσατο δῖρις Ἀθήνη
Ἀνδρὸς ἐπιχρίσσα μελίχρῳ: νέκταρι φωνὴν
Πρῶτα ἔδωκε κενεόφρονι ἄνδρ' ἐοικῶς,
Ὅμματος ἀσρέπιοιο βολὴν ἐπὶ γαῖαν ἐρείσας:
Ἄφνω δ' ἀγνάων ἐπέαν ὠδίν' ἀνοίξας
Δεινὸν αὖ ἐβρόντησε καὶ ἱερῆς ἄτε πηγῆς
Ἐξέχεεν μέγα κῦμα μελίσσας ἑοῖος.

*By him impetuous Minerva stood,
And drencht his throat with honey-Nectar
flood:*

*A mope-cyd fool he rising, first was deem'd,
Because with Tellus to consult he seem'd:
A rattling murmur oft his voice affords,
Opening the ore-flowing spring-head of his
words:*

*Like torrents of mellifluous snow 'fore th' sun,
His sacred Hippocrene gins to run.*

So *Æsop* the witty fabulist, as we may read in his life, what deformity wanted he externally? and what beauty had he not internally? likewise *Galba*, on whom *Tully*,
(seeing

(seeing his ill shap'd lims, and his excellent wit) had this conceit, *Ingenium Galba male habitat: Galbaes* wit lodges in a base Inn. And *Sappho* that learned poetresse had the same naturall default for her outward lineaments, yet had more rare gifts of mind: shee thus spoke of her selfe:

— *Ingenio forma damna rependo mea.*

*Th' ill favor, and deformity of face,
With vertues inward beauty I do grace.*

Againe, all is not gold that glistreth, every Persian nose argues not a valiant *Cirus*; we often see *plumbeam macheram in aurea vagina*, and the Cynick sayd in *D. Laertius*, concerning a yong man, that was well proportioned, and spoke ill, A leaden rapier in a golden sheath. Wrinkled faces and rugged browes lurke under smooth paint: the fair brancht Cypres tree fruitles & barren: a putrified nutmeg gilded over: *Dionides* his brazen armor shine like gold; *Aesops larva* (*O quale caput, & cerebrum non habet*) a rare head, but no brains: Many a gaudy outside and a bawdy deformed inside; a wooden leg in a silken stocking: so a faire and

*In Pario tumulo putri-
dii cadaver;
marmoreus
carcer, impi-
us fur. Iul.
Scal. Epi-
dorpid. l. 40
Looke Hip-
pol. de Con-
sil. & Con-
siliar. p. 101*

and beautifull corps, but a foule ugly mind.
We see a beautiful *Paris*, of whom *Colu-*
thus the Theban sayes, when *Hellena* carried
him to her chamber,

κόπος δ' ἔχεται δαίμων

Her eies could never be glutted with gazing
on him: & yet his judgment was in the wain
in giving the golden ball to fading beauty,
which is but a pleasant poyson, only a letter
of commendation, as *Seneca* calls it, a dumbe
praise, yea a very somthing of nothing. But
howsoever it come to passe that in some par-
ticulars it holdeth thus, it is not true in gene-
rall: for as a fox is known by his bush, a lion
by his paw, an asse by his ears, a goat by his
beard so easily may a man be discerned, I
mean the excellencie of his soul, by the beau-
ty of his body, the endowments of the for-
mer, by the complements of the later. When
I do gaze with a longing look on the comli-
nesse of the feature without, I am more than
half perswaded of the admirable decencie
within: as when I see the resplendent rayes
of the Sun, it bewraies the Sun hath a com-
pleat light within: the clearer and fairer the
fountaine is to the eye, the sweeter it will
prove

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prove unto the tast: the purest waters are di-
stilled from the choicest flours: foul vices are
not the of-spring of fair faces; a vulgar weed
flues not from the filke-wormes smoother
shred: the Hyblæan Bee sucks no sweet ho-
ney out of the poysonous hemlock: when we
see a body as framed and wrought out of the
purest virgins waxe, as tempered with the
gunning hands of beauty and favor, enriched
with the very prodigality of nature, which
Nature and beauty it self would be abashed
and even blush to behold, shall wee say this
golden mine affords leaden mettall? *Rarum
facit misturam cum sapientiâ forma*, saith
Petronius Arbit. and the other, *gratior est
ulchro veniens e corpore virtus*. Doe they
peake as though it were a wonder, a rare
thing to see wit, wisdom, and vertue jump
in one with beauty? let him speak, that day-
ly sees not the contrary: I think (though not
ever) wise men will judge ever according
to the proportion of members, not laugh
slandrily, as they did at the Embassadours that
were deckt and adorned with pretious
pearles, foolishly adoring their pages for
themselves, whom they deemed to have bin
the Embassadours, for their plainnesse.
There's none so blind, but *Apollons* specta-
cles

Sir Thomas
Moor, in his
2 of the Vi-
topia.

cles wil make him see, if a man be endowed with wisdom, and have *Tiresias* bright lamp of understanding, the true candle of *Epictetus*, which is to be held at a far greater price, but he may easily see by them, what a man is at the first glance, his inward vertues by his outward gifts : and *Socrates* no doubt could each have yeelded well-nigh as sincere a judgement concerning him, of whom we whilome spake, by meere beholding of his beautifull lineaments, as by hearing of his speeches ornaments. But hee did it perchance to be a pattern of true knowledge to ignorance, who hath not a judicious eye and which is prone to censure too far by the outward resemblance : or else to instruct knowledge it selfe in this, that alway to see is not to know.

Who cannot see also the deformity of the soul, by the blemishes of the body ? though it be not a truth in every particular, as not in the former. Heare what the poet affirms in an epigram upon a low-pac'd lurdain,

*Tardus es ingenio ut pedibus, natura etenim
Exterius specimen quod latet interius.*

Thy leaden beets no golden wit doth show,

For inbred gifts by outward lims we know,

Who could not have cast *Thersites* his water, with but once looking upon the urinal, as we say seeing in his body so great deformity, he sure would have averred, that in his soul there was no great conformity: hee had one note especially, which is a bad signe in Physiognomy, which *Homer* reckons as one of his mishapes,

Φοξος ἔην κεφαλὴν ———

Acuminato erat capite, his head was made like a broch steeple, sharp & high crown'd, which among all physiognomers imports an ill affected mind. Who is ignorant, that men of greater size are seldom in the riggt cue, in the witty vain? who knowes not that little eys denote a large cheveril conscience? a great head, a little portion of wit? goggle eys a stark-staring fool? great ears to be a kin to *Midas*, to bee a metamorphos'd *Apuleius*? spacious breasted, long liv'd? a plaine brow without furrows to be liberall? a beautifull face most commonly to note the best complexion? Who knows not that μαλαχότεροι σαρκί, &c. they that be soft flesh are more wise,

wise, and more apt to conceive. And *Albertus* sayes, that these are the signes of a wit as dul as a pig of lead, to wit, thicke nailes, harsh haire, and a grosse hard skin : the last wherof was verified in *Polidorus* a foole, of whom *Ælian* makes mention, who had such a hard thicke skin that it could not bee pierced through with pricking. Who is not acquainted with this of the Philosopher, that *παχῆα γαστήρ λεπτότατον ὕψος*, a fat belly hath a lean ingeny, because much meat affects the subtil spirits with grosse and turbulent fumes, which doe darken the understanding. And this is set down by a moderne English poet of good note, pithily in 2 verses

*Fat paunches make leane pates, and grosser
bits*

*Enrich the ribs, but bankrupt quite the
wits.*

Wherfore the *Ephori* among the Lacedemonians were wont (not as *Artaxerxes* did lash the coats of his captains when they had offended) to whip their fat fools naked, that they might become leane ; saying unto them, That they were neither fit for action nor contemplation, untill they
were

were disburthened of their fogge.

CAP. IV.

*That a dyet should bee observed of
every one.*

THe ancient Aphorisme is, *Qui medicè
vivit, miserè vivit*, he that observes a
strict dyet is seldome at ease: which sinister
exposition is not to bee approved. Rather
thus, he that lives under the hand of the un-
skillfull Empirick is ever in feare and peril of
death: for unless the physitian wisely ob-
serve the disease of the patient, how hee is
affected, the time when, the climate where,
the quantity how much, his age & strength,
his complexion, with every circumstance, he
may prescribe a potion or poyson for an an-
tidotum or preservative. Therefore as *Dio-
nysius* the Tyrant would never have his
beard shaved, because he feared the razour
might cut his throat, so using hot burning
coles wherewith he often singed his haire: &
so were it good for every patient not to bee
too ventrous, but fear to fall into the hands
of the inexpert physitian, I meane empirical,
C as

Mart. li 6.
Epig. 53.

as also the methodist or dogmatist if they be chiefly noted to give usuall probatums to try conclusions, that will in a trice bee as *Esculapius* his drugges, either *ad sanitatem* or *mortem*, to health or death: (such as *Hermocrates* was in the Poet, of whom *Andragoras* but dreaming in his sleepe, died ere morning, hee stood in such feare of him:) whereas in true Physicke there is a time with diet for preparation, a time for operation, another for evacuation, and a time for restauration: these cannot on a sudden be all performed without great hazard of the patients life, and the agents credit. But as it is a point of wisdom not to approve of some, so it is a fondlings part to disallow all; chiefly so to stand in feare of all, as he did in *Agrippa*, who never saw the physician but he purged: and it is meere folly at an exigent, either not to crave the helpe of the Artist, or not to use a physicall diet, if it be prescribed by wisdom; wee must not imagine that any man in an extremity, if he live *medice*, that hee lives *misere*. For Physicke in time of need, and a golden diet, is the only means under heaven to prolong the dayes of man which otherwise would

would be abbreviated: I do not speake against the divine limitation: What saith the schoole of diet.

*Pone gula metas, ut sit tibi longior aetas;
Esse cupis sanus? sit tibi parca manus;*

*Let meager appetite be reasons page,
Let hunger act on diets golden stage:
Let sparing bits go downe with merriment;
Long live thou then in th' Eden of content.*

Thus the verses are to bee understood, though the covetous *Incubo's* of the world who live like *Tantalus*, *inter undas siticulosi*, have appropriated the sense to their own use, after a jesting manner, saying it should not be *gula*, but *auro*, referring also *parca manus* to *avaritia*.

Pone auro metas ut sit, &c.

*With iron lashes scourge thy gadding gold,
The sight of it revives thee being old:
And wilt thou live in health & mery cheare; flagellat
Then live in wealth, and give not a dencere. opes.*

The allusion
to Martial;
where bee
sayes, *Cujus
laxos arca*

So they will understand *parca manus*;

but this by the way. Temperance and a dyet should bee used in all things, lest that wee leaving the golden meane, and with corrupted judgements embracing the leaden extremitie (kissing with *Ixion* a shadow for the substance, a meere cloud for *Juno*) swimming as it were with the eddy and current of our base humours, wee doe perish on the sea of voluptuousnesse, long before wee come to our wished port. But *Julian* the Apostata sayes in his *Misop.* *ὁνομασσομεν, καὶ ἀχθόμεν μόνον, ἔργον οὐχ ὁρῶμεν, τί πρὸς ἑστὶν οὐχ ἴσμεν.* We all ate such Dullards, that we onely heare of the name of temperance, but what value it is of, what happy effect it hath, we are altogether ignorant, at least we never use it. We be like to the *Athenians*, of whom *Anaximander* sayd, that they had good lawes, but used ill; we nourish serpents in our own bosom, our vice affections, following their swinge so long, till they sting us to death.

A diet consists properly in a temperate use of meats and drinkes, secondarily of sleepe, Venus, vesture, mirth, and exercise. First wee must observe a diet in our feeding, to eat no more than will suffice nature, though at one time more than another,

ther, as the proverbe runnes : A little in the morning is enough, enough at dinner is but little, a little at night is too much : we must not at any time or occasion cram our mawes with Persian delicates, and glot our selves like Epicures with delicious viands : not eat like the *Agrigentines*, of whom *Plato* sayes, Οἱ Ἀγριγεντινοὶ ἀνέδο-
μῶσι καὶ ἐν ἡμέρᾳ βρωσόμενοι, ἐφ' ἧς οἱ δὲ ἐν ἡμέρᾳ
καὶ ἐν νύκτι βρωσόμενοι. So *Alian* also testifies of them
*Agrigentini edificavit quidem quasi semper
vivaturi, convivantur quasi semper morituri*;
they build as if they might ever live, and banquet as if they were always about to die. We must call to mind *Epicurus* his saying, καὶ περὶ τὸ σῶμα, we must use such things as serve our bodies, unto the use of our soules, as meat, drinke, array, and the like : not to satisfie our beastly appetite. Herein is our default in this, when we make our *Σοφὴ*, *Σοφὴ*, that is, our dyet our supper, as wee spoke of some before. For drinckes, we must not like bouzers carouse boule after boule to *Bacchus* his diety, like the Grecians, nor use smaller cups in the beginning of our banquet, more large and capacious brims at the later end : we must not like *Lapithes* drinke our selves home-madde : we must

Yg. Vultei-
us, in his 1 ben-
decaf.

not so highly account wine as Brito did,
who made his stomacke the caske or wine-
vessel, of whom Vultei- thus speaks :

*Brito tam pretiosa vina credit,
Ut ventrem faciat cadum amphoramque.*

Curcul. act.
1. scen. 1.

So the Comedy. *Quasi tu lagenam dicas,
ubi vinum solet esse Chium.* Palinurus calls
the old wife a flagon or stone bottle for
wine. We wil, having so good an occasion
to speake of so good a subject, incidently
treat a little of wine, of the vertues thereof,
whether it be also good, and diet drinke for
all complexions : suffer me a little, *tam joco,
quàm serio.* Οἶνος, Wine, saith Plato in his
Cratylus, it comes of οἶντις, because it fills
the mind with variety of opinion and con-
ceit, &c. *fecundicalices quoniam, &c.* or it is
derived, ἀπὸ τῆς οἴσεως, of helpe, which Ho-
mer proves — οἴσεω εἶχε πῖνδαι,
It will helpe if thou drinkest it. That Cyprian
Poet saith,

Οἶνον ποὶ Μενέλαε θεοὶ ποίησαν ἄριστον
Θνητοῖς ἀνθρώποισιν ἀποσκεδάσαι μελεδῶντας.

The gods, O Menelaus, have given strong
wines

wines unto mortall men to dispell cloudy cares. Henry Stephane in the Imitation of that old verse in the Poet, thus speaks :

Nulla salus lymphis, vinū te poscimus omnes. Hen. Steph.
in parodijs suis.

*A fig for Thales watery element,
Lyxus wine we crave, wits adjument.*

And for wine, especially for larger draughts, Clemens sayes a yong man in the hot meridian of his age ought to bee abstemious: and he wils such a one to dine sometimes with only dry things, and no moisture, much lesse distemperatly hot, that so the superfluous humidity of his stomack may bee vacuated. He shewes also that it is better (if a man do drink) to take wine at supper, than at dinner, yet a little modicum ὀλίγον ὕβριος καὶ κρατῆρας, non ad contumelia crateras. And for old men they may use it more lavishly, by reason of their discreet reason and age, wherewith as he speakes, with a double anchor cast into the quiet haven, they can more easily abide the brunt of the tempest of desires, which is raised by the floods of their ebriety.

Of all complexions, the mean of wine

is soveraigne for the phlegmatick, and helps the melancholicke: for the other two hotter, it little rather serves for inflammation than conservation, in both the first it helps concoction, infuses a lively heate into the benumbed faculties, cheeres up the dul and drowping spirits, puts to flight the sable night of fond phantasies, purges out the feculent lees of melancholy, rennes and purifies the inward parts, opens the obstructions of the veines, like *Medea's* drugs, makes one yong againe, it will make of a puling *Heraclitus*, a laughing *Democritus*, and it will make of *Democritus* an *Heraclitus*.

„ On weeping *Heraclite*, thou e'r dost frowne,
 „ Thou saist thy patern's laughing *Democrite*;
 „ But while thou laughst the tears sat trickling
 „ Thou'rt the beholden unto *Heraclite* (down,
 „ God *Bacchus* sayes, tears he hath lent to thee,
 „ More to set out thy mirth and jollity.

Papaver.
 vinũ, man-
 dragoras
 somnum pro-
 vocant. A-
 nist, de somn.
 & vigilia.

O'nos, &c. sayth *Xenophon* (in the place before mentioned) Wine lulls asleepe the mindes of men, and like *Mandragoras* mitigates sorrow and anguish, and calmes the roughest tempest of whatsoever more vehement imagination, soureth in any man;

man, making him voyd of all perturbati-
on, as *Creta* is free from infecting poyson.
It is like the *Lapis Alchymicus*, the Phi-
losophers stone, which can convert a lea-
den passion into any golden sweet content;
which passion goeth chiefly hand in hand
with melancholy, they beeing combined
and linckt together like the *Gemelli* of
Hippocrates, who never but by violence
were dis-joynd the one from the other.
Wine is diversly termed of the Poets, The
wits pure *Hippocrene*, the very Heli-
conian streame, or *Muses* fount, wherein
they bathe their beautious limmes, as in
the transparent and limpid streames of Pa-
radise, or the *Galaxie* or milky way itself,
of them celestiall swimmers: It is an ex-
tracted *Elixar*, a Balsame, a quintessence,
the *Ros solis* to recall the duller spirits that
are fallen as it were into a swoone. Inven-
tion and smooth utterance doe follow *Bac-
chus*, as the *Heliotropium* or *Caltha* is
woont to move with the Sunne: for if
the wit be manacled in the braine, as pent
up in closer prison, or the tongue have a
snail-like delivery, her speech seeming
as afraid to encounter with the hearers
apprehension, wine will make the one

as

Cor Agrip

Arist. Rana
ad. 4. sc. 2.

as nimble footed as *Heracitus* was, who could runne upon the toppes of cares of corne without bending their blades: and the other as swift as winged *Pegasus*, words flowing with so extemporary a streame, that they will even astond the hearer. Wine is another *Mercuries Caduceus*, to cause a sweet consent and harmony in the actions of the soule, if it chance there bee a mutiny, to charme (beeing of the nature of the *Torpedo*) and cast all molestation and disunion into a dead sleepe: as the Fife is wont to phylicke the vipers sting; or as *Orpheus* his hymne did once allay the Argonauticks storme. It is called of the Hebrewes, יָמִין *Jaiin*, sayes one, quasi שְׂמֶלֶךְ, *Jaad nephesh*, the hand of the soule, or יְמִינִי *Jamin*, the right hand of the minde, because it makes any conceit dextericall, one of the two things for which a pregnant Poet (as imagine of *Homer*, *Naso*, or any other) especially is to be admired; as *Aristoph.* saith, who brings in *Æschilus* asking of *Euripides*, why a Poet ought to be had in so high esteeme? Who answered, — Δεξιότατος [ἐν ἑαυτῷ] καὶ ὑπερβόλαιος: That is, for his dexteritic of wit, and his taxing and disciplining the world with his all-daring satyricall pen:

it makes him right eloquent, and speak with a lively grace ;

*O quantum debes dulci facundia Baccho ?
Ipse vel epoto Nectare Nestor ero.*

Fred. Mil-
manus.

*How much to wit doth Dithyrambus owe,
Since after wine the ebbing' st wit doth flow ?*

It makes a Poet have a high straine of invention in his works , farre beyond the vulgar veine of *Aqua potores*, water drinkers. This invested Homer with a — *laudibus arguitur*, &c. The Muses are commended for a — *vina oluerant*, &c. Cato had his — *Sape mera incaluit virtus*, This made the Castalianist or Poet of yore, to be esteemed and tearmed the — *A* per se *A* of all Artists, the *summa totalis* of wit : the second dish, the marmalad and sugar-ket of the Muses : the gods *Nepenthe* of a soule halfe dead with melancholy : the seaven mouth'd *Nilus* , or seven flowing *Euripus*, of facultie : the load-stone of lively conceit : the paragon darling, and one eye of *Minerva*, as *Lipsius* termes him. Yet moderation is presupposed, for there is nothing , whose eminence may not have an

Hor. ep. li. 1.

Car. 5. lib.
od. 21.

Of a Poets
praise looks
Æneas
Sylvius.

inconvenience, as the Linx hath a quick eye, but a dull memory, so the Polypus is *suavis ad gustum*, but *difficilis ad somnum*: and much more in things is their inconvenience, whose eminence is made inconvenience: so, much wine ravisheth the tast, but bewitcheth and stupifieth all the other senses, and the soule it selfe. Take it sparingly, and it rapt one up into an Elysium of diviner contemplation, not intrabbling the minde (as excesse is wont) but endenizing it into an happy freedome and ample liberty.

An Apostroph. to the Poet translated.

Thine quench thy thirst in th' Heliconia spring,
 Unloose the fetters of thy prisoned braine:
 To let invention caper out e aloft,
 In a devolto's imitation,
 With Ariosto's nimble genius,
 Beyond a vulgar expectation:
 Then mount to th' highest region of conceits,
 And there appeare to th' gazing multitude,
 A fiery meteor, or a blazing starre,
 Which hap may cause a penny of wit,
 To those that happily do gaze on it.

Nothing elaborates our concoction more
 than

than sleepe exercise, and wine, say the Philo-
sophers, but the wine must be *generosum*,
not *vappa*, it must not have lost his
head.

Three things note in the
goodnesse of wine:

§ Color, §
§ Odor, §
§ Sapor, §

*Si haec tria habeat tum [Cos] dicitur, ex Heidel-
prioribus literis harum precedentium vo-* ducit in his
sphinx phi-
losophica.
Id. Hebr.
calix. non
adulterat.
cum; Then is it pure, and the whetstone of
a mans wit, when it hath a fresh colour, a
sweet fuming odour, and a good relishing
taste. That there is a great help in it against
melancholy, it may appear by Zeno the crab
faced Stoick, who was *σχεδον ἀναδύς*, moved
with no affection almost, but as soone as hee
had tasted a cup of Canary, he became of
a powting Stoicke, a merry Greeke, *merum
maerorem adimit*: Bacchus is a wise Colle-
gian, who admits meriment, and expels dre-
riment: sorrow carries too pale a visage to
confort with his Claret deity: but how so-
ever I have spoken largely of the praise of
it, and somewhat more merrily than per-
haps gravity requireth, I wish all, as in all
drinckes, so in wine especially, to observe a
diet, for the age, the complexion, time
of the yeare, quantity, and every circum-
stance.

There

There is alſo a diet in ſleepe, we muſt not
reake our ſelves upon our beds of downe,
and ſnort ſo long,

Perſius.

*Indomitum quod deſpumare falernum
ſufficit, & quintâ dum linea tãgitur umbra;*

D: glire.

*Tota mihi
dormitur hy-
ems, & piri-
guis illo.*

*Tempore ſu
quo me nil
niſi ſomnus
alit.*

as would ſuffice us to ſleep out our ſurfet till
high noon. We muſt not imitate *Cornelius*
Agrippa's Dormouſe, of whom he reports,
that ſhe could not be awoke, til being boiled
in a lead, the heat cauſed her to wake out of
her ſleep, having ſlept a whole winter. We
muſt not ſleep like *Solomons* foolc, who wil
never have enough till he come to his long
ſleep. Rather muſt wee take the *Dolphine*
to be our patterne, who doth in ſleeping al-
wayes move from the upper brimme of the
waters, to the bottom. Like the *Lion*, which
alwayes moves his taile in ſleeping. *Aristo-
tle*, as *Marsus* affirmes, as others, both *Alex-
ander* the great, and alſo *Iulian* the Apoſta-
ta, were wont to ſleep with a braſen Ball in
their fiſts, their arms ſtretcht out of bed, un-
der which there was placed a braſen *Veſ-
ſell*, to the end that when through drowſi-
nes they begin to fall aſleep the ball of braſſe
falling out of their hands on the ſame met-

tal

call the noise might keepe them from sleepe
immoderately taken : which men of renown
and fame do so greatly detest, as being an ut-
ter enemy to all good exploits, and to the
soule it selfe. The Poet *Iul. Scaliger* thus
speakes of sleepe in the dispraise of it :

*Promptas hebetat somniculosa vita mentes, Iul. Scal. l. 1
Vivum sepelivit namq; hominem hac mortis Epidorpidū.
imago.*

Sleepe duls the sharpest conceit, this image
of death buries a man quick. How we ought
to demean our selves for sleepe, what beds
are most fit to repose our limbs upon, what
quantity of repast we must receive, as also
the inconvenience that redounds unto our
bodies by immoderat sleep, excellent is that
chapter of *Clemens*, in the 2 of his *Pedagog.*

First, he adviseth us to shun *τοὺς ὑπερβα- Clem. 2. πα-
λακοτέρας*, beds softer than sleep it self, affir- *dog. cap. 9.*
ming that it is dangerous and hurtful to lie
on beds of Down, our bodies for the softnes
thereof *καθὰ περ εἰς τὸ ἀχανές καταπιπτόντων*,
as falling and sinking downe into them, as
into a vast, gaping, and hollow pit. These
beds are so farre from helping concoction,
that they inflame the naturall heate, and
putrifie

putrifie the nourishment. Again for sleepe, it must not be a resolution of the body, but a remission, and as hee saith, ——— ἐπειγερὶ-
 κῶς ἀπονουςαλτέον, we must so sleepe, that we
 may easily be awaked: which may easily be
 effected, if we doe not overballise our sto-
 macks with superfluity, and too delicious
 viands.

The manner also of sleepe must bee duely
 regarded, to sleepe rather open mouth'd
 than shut, which is a great help against inter-
 nall obstructions, which more ensweeten-
 eth the breath, recreateth the spirits, com-
 forteth the braine, and more cooleth the
 vehement heate of the heart. Sleeping on
 our backe is very dangerous and unwhol-
 some, as all Physicians affirme, because
 it begetteth a superabundance of bad hu-
 mours, generates the stone, is the cause of
 a lethargie in the backe part of the head,
 procureth the running of the reines, especi-
 ally if a man lie hot, as upon feathers,
 which greatly impaires mans strength, and
 affects him with a vitious kinde of soaking
 heate; it is also the meanes to bring the
Ephialtes, which the vulgar sort tearme
 the night-mare, or the riding of the witch;
 which is nothing else but a disease proceed-
 ing

Of the E-
 phialtes or
 the Night-
 mare.

ding of grosse phlegme in the orifice of the stomacke, by long surfet, which sends up cold vapours to the hinder cels of the moystned braine, and thereby his grosse- nesse hinders the passage of the spirits descending, which also causes him that is affected, to imagine hee sees something oppress him and lie heavily upon him, when indeed the fault is in his braine, in the hinder part onely, for if it were and had possession of the middle part, the fancie should be hindred from imagining: which also seemes to be tainted with darksome fumes, because it formes and feignes to it selfe divers visions of things which have no existence in verity, yet it is altogether obscured: and it may bee proved specially to lodge in that part, I meane in the head, because of the want of motion in that part chiefly. This disease never takes any but while they lie upon their backs. There is another diet for *Venus*, wee must not spend our selves upon common curtezans: we must not be like Sparrowes, which as the Philosopher sayes, goe to it eight times in an houre; nor like Pigeons, which twain are feigned of the Poets to draw the Chariot of *Cythera*, for their salacitie:

Valer. Max.
and Frid.
Milemanus

but rather like the stock-dove, who is called *palumbes*, *quoniam parcit lumbis*; as contrariwise *columba*, *quippe colit lumbos*, because she is a venerous bird, it were good to tread in *Carneades* his steps for chastity, & follow *Xenocrates* example, who as *Frid. Millemianus* reports, was caused to lie with a curtesan all night for the triall of his chastity: whom the curtesan affirmed in the morning, *non ut hominem sed ut stipitem prope dormisse*, not to have layd by her as a man, but as a stock.

For our exercise, wherein a diet also is to be respected, it must neither bee too vehement, nor too remisse, *ad ruborem, non ad sudorem*, to heat, not sweat. There be two other, the one of nutriment, the other of attyre, which are in physicke to bee had in account, which for brevity I passe over, *mallem enim, as he saith, in minimo peccare, quam non peccare in maximo*. But note here, that the first diet is not onely in avoiding superfluity of meats, and surfet of drinkes, but also in eschewing such as are most obnoxious, and least agreeable with our happy temperate state: as for a cholerick man to abstain from all salt, scorched dry meats, from mustard, and such like things as wil aggravate his malignant humour, all hot drinks and enflaming wines:

wines: for a sanguine to refraine from all wines, because they ingender superfluous bloud, which without evacuation wil breed either the frensie, the hemoroids, *sputum sanguinis*, dulnes of the braine, or any such disease. For phlegmatick men to avoid all thin rheumatick liquors, cold meats and slimy, as fish and the like, which may beget crudities in the ventricle, the Lethargy, dropies, catarrhs, rheumes, and such like. For a melancholy man in like manner to abandon from himselfe all dry and heavy meats, which may bring an accrument unto his sad humor, so a man may in time change and alter his bad complexion into a better. We will therfore conclude, that it is excellent for every complexion to observe a diet, that thereby the soule, this heavenly created forme, seeing it hath a sympathy with the body, may execute her functions freely, being not molested by this terrestriall masse, which otherwise will be a burthen ready to suppress the soule.

CAP. V.

*How man derogates from his excellencie
by surfeit, and of his untimely death.*

AS Natures workmanship is not little in the greatest, so it may bee great in the least things : there is not the abjectest nor smallest creature under the firmament, but would astonish and amaze the beholder, if hee duely consider in it the divine finger of the universall Creator : admirable are the workes of art even in lesser things, ὅτι γὰρ ἐν ὀλίγῳ πολλὰ δεῖξάντων, *Little works shew forth great artificers.* The image of *Alexander* mounted upon his courser, was so wonderfully portrayed out, that beeing no bigger than might well be covered with the naile of a finger, he seemed both to jerk the steed, and to strike a terrour and an amasement into the beholder. The whole *Iliads* of *Homer* were comprised into a compendious nut shell, as the Orator mentions : and *Martial* in the second of his Disticks. The *Rhodes* did carve out a ship in every poynt absolute, and yet so little, that the wings of a flie might easily hide the whole ship,

*Mart. Ilias
et Priami
regnis ini-
micus Vlysses.*

*Multiplici
pariter con-
dita pelago
sente.*

ship. *Phydias* merited great prayse for his Scarabee, his Grasse-hopper, his Bee, of which, sayth *Julian*, every one, though it were framed of brasse by nature, yet his art did adde a life and soule unto it. None of all these workes, though admirable to the eye of Cunning it selfe, may enter into the lists of compare with the least living thing, much lesse with that heavenly worke of workes, Natures surquedry and pride, that little world, the true patterne of the Divine Image, Man, who if hee could hold himselfe in that perfection of soule and temperature of body, in which he was framed, and should by right preserve himselfe, excells all creatures of the inferior orbs, from the highest unto the lowest; yet by distempering his soule, and mis-dieting his body inordinately, by surfer and luxury, he far comes behinde many of the greatest, which are more abstinent, and some of the lesse creatures, that are lesse continent. Who doth more excell in wisdom than he? who's more beautified with the ornaments of nature? more adorn'd with the adjuments of art? indow-ed with a greater sum of wit? who can better presage of things to come by natural causes? who hath a more filed judgement?

Julian in an Epistle to Georgius the Bishop of Alexandria.

ment ? a soule more active, so furnished with all the gifts of contemplation ? who hath a deeper insight of knowledge both for the Creator and Creature ? who hath a body more sound and perfect ? who can use so speciall meanes to prolong his dayes in this our earthly Paradise ? and yet we see, that for all this excellencie and supereminence, through a distemperate life, want of good advice and circumspection, by embracing such things as prove his bane (yea sometimes in a bravery) he abridges his owne dayes, pulling downe untimely death upon his owne head : hee never bends his study and endeavour to keepe his body in the same model and temper that it should bee in. Mans life, sayth *Aristotle*, is upheld by two staffes : the one is *ὑγίαινα*, naturall heate, the other is *ὕγρον*, radicall moisture : now if a man doe not with all care seeke to observe an equall portion and mixture of them both, so to manage them that the one overcome not the other ; the body is like an instrument of musicke, that when it hath a discordancy in the strings, is wont to jarre, and yeelds no melodious and sweet harmony, to go unto the Philosophers owne simile : our heate is like the flame

*Aristot. lib.
de longitud.
& brevitate vite.*

flame of a burning lampe; the moisture like the foieson or oyle of the lamp, wherewith it continues burning. As in the lamp, if there be not a symmetry and just measure of the one with the other, they will in a short time the one of them destroy the other. For if the heat be too vehement, and the oile too little, the later is speedily exhausted; and if the oile be too abundant and the heate too remisse, the fire is quickly suffocated. Even so it fares with these two in the body of man: man must strive against his appetite with reason, to shun such things as do not stand with reason; whatsoever will not keepe these in their equality of dominion must be avoided, unlesse we wil basely subiect our selves to fond desire, which is (as wee say) ever with childe. To what end is reason placed in the head as in her tower, but that she may rule over the affections, which are situated far under her: like *Æolus*, whom *Virgil* feineth to sit in a high turret, holding the scepter, and appeasing the turbulent winds, which are subject unto him. Thus *Maro* describes him:

— celsâ sedet *Æolus* arce,

Sceptra tenens, mollitq; animos, & temperat iras.

We must especially bridle our untamed appetite in all luxury and surfet, which will suddenly extinguish our naturall flame, and suck up the native oile of our lively lampe ere wee be aware, and die long before the compleat age of man, as many most excellent men we read of, have brought a violent death upon themselves, long before the leaf of their life was expired, though not by that means: for death is of two sorts, either naturall or violent. Violent, as when by surfet, by mis-diet, by sword by any sudden accident a man either dies by his own hand, or by the hand of another. This is that death whereof *Homer* speaks :

Εἶλε δὲ πορφύρεος θάνατος κὶ μεῖρα κραταίη.
Cepit illū purpurea mors & violenta parca.

He died suddenly by one forcible stroke : so purple death is to be understood, of *Purpurea* or *Murex*, the purple fish, who yeelds her purple-dying humour, beeing but once stricke, as they that be learned know, for this accidentary death instance might be given of many.

Ana-

Anacreon died, beeing choaked with the kernell of a Rayfin : *Empedocles* threw himfelfe into *Aetna's* flakes, to eternise his memory. *Euripides* was devoured by *Thracian* Curres. *Aeschilus* was kild with a Tortoise shell, or as some write, with a Deske that fell upon his head while hee was writing. *Anaximander* was famished to death by the *Athenians*. *Heraclitus* died of a dropsie, being wrapt in oxen dung before the Sun. *Diogenes* died by eating raw *Polyphus*. *Lucretia* sheathed her knife in her owne bowels, to renowne her chastity. *Regulus* that worthy Roman mirroure, rather than he would ransom his own life by the death of many, suffered himfelfe to be rould to death in a hoghead full of sharpe nailes. *Menander* drownd in the *Pyræan* haven, as *Ovid* in his *Ibis* witnesseth. *Socrates* was poysoned with chill *Cicuta*. *Homer* starved himfelf, for anger that he could not expound the riddle which the fishers did propound unto him : when he demanded what they had got, they answered,

Ο' αὖ' ἔλομεν λιπόμεθα, ὅσ' ἔχ' ἔλομεν φερίμεθα *Plutarch.*

What we have taken, we have left behind,
What's

What's not taken, about us thou mayst finde,

Enpolis the Poet was drown'd, &c. For a naturall death, every man knowes, it is when by the course of nature a man is come to the full period of his age so that with almost a miracle, a man can possibly live no longer: as all those Decrepits, whom *Plautus* calls *silicernij*, *capularij*, *senes Acheruntici*, all old men, that dying are likened to apples, that beeing mellow, of their owne accord fall from the trees. Such a one, as *Numa Pompilius* was, the predecessor of *Tullus Hostilius* in the kingdome, whom *Dionysius Halicarnassæus* highly praised for his vertues, at length comming to speake of his death, says: but first, he lived long with perfect sense, never unfortunate, and hee ended his dayes with an easie death, being withered away with age: which end happeneth more late unto the sanguine, than to any other complexion, and the soonest comes upon a melancholicke constitution. Few die naturally, but wise men who know their tempers well, many die violently by themselves, like fooles who have no insight into themselves: especially by this great fault of surfet, partly by the ignorance of their owne state

Dionys. Halicarn. lib 2, antiq. Roman. So Abrahā expiravit in canitie bona senio satur. Gen. 25. 8.

state of complexion, and partly the eyes of their reason being blind-fold by their lascivious wantonnesse and luxury, amid their greatest jollity.

For variety of meates and dainty dishes are the nurses of great surfet and many dangerous diseases: to the which that speech of *Lucian* is futable, where he saith, that goutts, Tifficks, exulcerations of the lungs, Drop-sies, and such like, which in rich men are usually resident, are Πολυτελῶν δείπνων ἀπόγονα, the off-spring of sumptuous banquets: so also did *Antiphanes* the physitian say, as we read in *Clemens*.

Luc. in Somn. niū or Gal-lus Clemens pedag. 2, c. 1

Surfet is an overcloying of the stomacke with meates and drinks properly, which hinder the second concoction, and there fester and putrifie, corrupting the spirits, infecting the bloud and other internall parts, to the great weakening and enfeebling of the body, and often to the separation of the soul: improperly of anger, *Venus*, and the like: all which in a parode, imitating *Virgil*, we may set downe, but chiefly touching surfet.

à sedibus imis.

Vnà ardor, luxusq; flumit, et crebra procellis
Dira

Inton ali-
sum est ad
verba Arist.
αὐχλῆρος
ἐξάφνης
αὐτῆν

[ρασέρα]

διαχεκο-
ρύγησεν.

κραπῆλη.

Clem. pra-
dagag. 2. c. 2.

Isocrat. to
Demosthenes

*Dura Veni, maestos generat in corpore luctus
Corporis insequitur tabes funesta, vaporum
Nubes obtenebrant subito sensusq, animumq,
Fumatis crapula cerebro mox incubat atra:
* Intonuere exta, & crebris angoribus algēt,
Infantamq, guloſo intentant illa mortem.*

Of all finnes, this gluttony and gour-
mandising putrifieth and rotteth the body,
and greatly disableth the soule; it is termed
crapula, of *κῆρα* and *πάλλω*, of shaking the
head, because it begets a resolution of the
sinewes by cold, bringing a palsey. Or
for this, when nature is overcharged, & the
stomack too full (as he saith in his *Theatre
du monde*) all the brains are troubled in such
sort that they canot execute their functions
as they ought. For as *Isocrates* writes, the
minde of man being corrupted with excesse
and surfet of wine, hee is like unto a chariot
running without a coach-man. This fault
of luxury was in *Sardanapalus*, whose
belly was his god, and God his enemy: in
Vitellius, who had served unto him at one
feast 2000 fishes and 7000 birds: in *Helio-
gabalus* the centre of all dainties, who at
one supper was served with 600 ostriches:
in *Maximianus*, who did eat every day 40
pound

pound of flesh, and drink 5 gallons of wine. Concerning ravenous eaters, learned *Athenus* is abundant and copious: this no doubt was in the priests of *Babylon*, who worshipped god *Bel* only for god Belly. Great was the abstinence of *Aurelianus* the Emperour, who when he was sicke of any malady (as *Fl. Vopiscus* records) never called for any Physitian, but alwaies cured and recovered himself by a sparing thin diet: such temperance is to be used of al them that have judgment to expell and put to flight all dyscrasies and diseases whatsoever, lest by not preventing that in time which will ensue, we be so far spent that it is too late to seek for help.

Chaucer of
Troilus.

*But all too late comes the Eleetuary,
When men the Coarse unto the grave doe
carry.*

*Ecquid opus Cratere magnos promittere
montes*, If thou wouldst give whole mountains for the Phisitians help, al's too late since thou art past cure. Let judgment and discretion therefore stay thy fond affections and lusts, let them be like the little fish *Echeneis* or *Remora*, which will cause the mightiest *Atalanta* or highest ship to stand still

Echin looke

Oppian. Pl.

Fracastor.

Elian,

Ec. it bath

his name,

ἀπὸ τοῦ

ἔχει τὰς

καὶ.

still upon the surging waves: so thou must
stay the great shippe of thy desire, in the
ocean of worldly pleasures, lest it going on,
thou make shipwracke of thy life and good
name.

Whosoever prophesieth thus, foretelleth
truth, yet he is accounted vaine and too
sharp unto the Epicures of our age, as who-
soever in any prophesie. So *Euripides*, or
rather *Tiresias* in *Euripides* his *Phanissa*,
saith,

Οἷς δ' ἐμπύρω χράται τέχνη
Μάταιος: ἦν γὰρ ἐχθρὰ σιμύνας τύχη
Πικρὸς καδῆσιν οἷς ἀνδρωτοσχοπῇ.

The Poet *Persius* is this Prophet, that
foretels of death and a sudden end to them
that are given to luxury and surfet.

Turgidus his epulis atq; albo ventre lavatur,
Gutturæ sulphureas lentè exhalāt nephites:
Sed tremor inter vina subit, calidūq; triental
Excutit è manibus, dentes crepuere recedē,
Unctæ cadunt laxæ tunc pulmentaria labris:
Hinc tuba, candela, tandemq; beatus alto
Copostus lecto, crassiq; litatus amomis, &c.

With

With surfet's tympany he ginning swell,
All man est lavers in Saint Buxtons well;
he breathing belketh out such sulphure aires,
As Sun exhales from those Egyptian mares.
Deaths shuddring sit while quaffing hee doth
stand,

With chilnesse smites the bowle out of his
hand:

Gynning with all discovered teeth he dies,
And vomits up his oily crudities.

Hence is t the solemn dolefull cornet calls,
And dimmer tapers burn at funerals:

At length his vehemēt malady being calmed,
In's hollow tomb with spice he lies embalmed,

But Cassandra may prophesie of the sac-
king of the city, & bid the Trojans be war-
ned of the wooden horse, as Tryphiodorus
speaks, τήξετο ὄβριμος ἵππος, & some wil step
out as Priam did, too fond in that, yea not a
few, and wil cry with him, frustra nobis va-
ticularis, tut, thou art a faise prophet.

Ὁ πῶ σὸι χέκμηκε νόσος, λυγρὸ δ' αἶνός σε.

Wilt never bee tired, or cured of this
phrenetical disease; but was not (thou Epi-
cure) the Cyclops his eie put out, as Telemus
Eurym. prophesied to him, yet the Cyclops,

as the Poet witnesseth, laught him to scorn.

Risit, & O vanū stolidū sime, falleris, inquit.

“ He laught in’s sleeve, and said to Telemus,
“ Fondling thou errest, thus in telling us.

Thou that art wise, *Telemus* speaks to thee, that being fore-warn’d, thou mayst be fore-arm’d : by physicking thy selfe thou mayst live with the fewest, and out-live the most. Be not addicted to this foule vice of Gastrimargism and belly-chear, like *Smyndyrides*, who when he rid a suiter to *Clysthenes* his daughter, caried with him a thousand cooks, as many foulers, and so many fishers, saith

Athen. vi. Deipnosoph. *Ælian*, although *Athenæus* say he carried with him but an hundred of all. This *Smyndyrides* was so given to meate, wine, and sleepe, that he bragd hee had not seene the Sunne either rising or setting in twenty yeares, (as the same Author reports) when it is to be marvelled how he in that distemper could live out twenty. We must not like the Parasit, make our stomacks *cœmeterium ciberum*, lest we make our bodies *sepulchra animarum*. *Dam os delectatur condimentis, anima necatur comedentis.* Gregory out of

of *Ludolphus*.

Too much doth blunt the edge of the sharpest wit, dazle, yea cleare extinguish the bright and cleare beames of the understanding, as *Theopompus* in the fifth of his *Phil.* *Athen. in the 4 of his Deipnosop.* reports, yea it doth so fetter and captivate the soule in the darksome cell of discontentednesse, that it never can enjoy any pure air to refresh it selfe, till it by constraint bee forced to breake out of this ruinous Gaole, the distempered and ill affected body, which will in a moment come to passe, if a man be inclined to luxury, the sudden shortner of the days. I would wish that every one that hath wisdom could use abstinence as wel as they know it: but it is to be feared, that they that never have attained to that pitch of wisdom, use abstinence more, though they know it lesse.

WE must know that all naturall bodies have their composition of the mixture of the Elements, fire, aire, water, earth: now they are either equally pois'd according to their weight, in their combination, as just so much of one element as there is of another, throughout the quaternio or whole number: as imagine a duplum, quadruplum, or decuplum of earth, so much just of fire, as much of aire, and the like quantity of water, and no more, then they be truely ballanced one against another in our understanding: when there are many degrees of heate as of cold, of drynesse as of moisture, or they bee distemperate or unequall, yet measured by worthinesse, where one hath dominion over another: as in beasts that live upon the center earth and water do domineere: in fowles commonly aire and fire are predominant. Or thus, where the true qualities are inherent and rightly given unto their proper subject.

subjects : as in the heart well tempered, heate consists : moisture rules in the brain, having his true temper, cold in the fatte, drinesse in the bones. The first is tearmed *Eὐκρασία* or *Temperamentum ad pondus*, which is found in none, though they have never so excellent and surpassing a temperature; only imaginary, yet in some sort held to be extant by *Fernelius*. The other is called *Temperamentum ad justitiam*, which distributes every thing to it own, according to the equity of parts. Of the predominion of any element, or rather the qualities of the element, the complexion hath his peculiar denomination : as if the element of fire be chiefetaine, the body is sayd to be cholericke : if aire beare rule, to be sanguine : if water be in his vigour, the body is sayd to be phlegmaticke : if earth have his dominion, to bee melancholicke. For choler is hot and dry, bloud hot and moist : water cold and moist : earth cold and dry. These four complexions are compared to the four elements: secondly to the four planets, *Mars*, *Jupiter*, *Saturn*, *Luna* : then to the foure winds: then to the four seasons of the yeare: fifthly unto the 12 Zodiacall signes, in them foure triplicities : lastly to the foure Ages

of man : all which are deciphered and limmed out in their proper orbs.

But to square my words according to the vulgar eye, there be nine temperatures are blazond out among the physicians : 4 simple, according to the foure first qualities, heate, drinesse, moisture, coldnesse: the other foure be compound, as hot and dry, hot and moist, cold and moist, &c. the contrarieties bee in no body according to their eminencie and valour, but only comparatively : as hot and cold is agreeable to no nature, according to their predominancies, dry and moist competent to none, not in the height of their degrees : for as in politicall affaires, one kingdom or seat cannot brooke two Monarchs or compeers, as *Lucan* saith, *Omniſq; potestas Impatiens consortis erit, &c.*

No potentate admits an equall : yea thorough civil garboils and mutinies, their eager contention ruins, and often dissolves the sinews of the commonweale. So happens it in the naturall body, where the qualities are equaliz'd in strength, there must need be action and re-action, a bustling & struggling together so long, til there be a conquest of the one, which no doubt wil soon dissolve the parts, and rend asunder the whole - com-
pound.

pound: yet these twaine may (I mean drie-
nesse and moisture, or cold and hot) bee
petent to the same subject, by comparing
them with others in other subjects: as man
is both hot and cold; hot in regard of such
bodies as are of a cold constitution, as in re-
gard of the female sex, which abounds with
moisture. Hot in compare with an Asse,
which is reported among the Philosophers
to be of an exceeding cold constitution:
which may evidently appeare by his slowe
pace, by shooes made of his skin, by that
chill water of the *Arcadian Nonacris*,
which for the ex reame coldnesse cannot
be contained in any vessell save the hooft of
an Asse. Man is hot, in comparing him
with the *Salamander*, the *Torpedo*, and the
Piranta. Cold in respect of the *Lion*, the
Strurbio-camel or *Ostridge*, which will con-
coct iron, or Leather, the *Sparrow-Cocke*,
Pigeon, and *Dog* and these are rather to be
termed distemperaments.

The ninth and last is called *Tempera-
mentum ad pondus*, of which we spake erst,
not in any but onely in conceit. But how
every temperature is good or bad, and how
their mixtures implye an excellent and
healthfull or a diseased estate: as if in mans

body the chiefe valour of fire concurre with the tenuity of water : or the grossest substance of water with the purest tenuity of fire be conjoined ; or the strength and quintessence of fire , with the thickest part of humour ruling in one ; or the purest and rarest parts of fire , with the thinnest and clearest substance of water : what temperature all these import, looke *Hippoc.* in his booke *de victus ratione*, lib. I. sect. 4. A temper also as it is usually taken, may be referred to the equall proportion of radical heat, to in-bred moisture, when they are like powerfull , to the excellencie and purity of the bloud , to the subtilty of the spirits, to a supple, soft and tender skin, to mollified and smooth haire, to the amiable and beautifull feature, to affability and gracious delivery of speech , to a buxome, pliable, and refined wit, to a wise moderation of anger , to the vassallizing of the rebellious affections: all which when we see to jump together in one, or the most of them, we say that man or that body hath a most happy temper , a rare composition , a sweet complexion.

CAP. VII.

*Of diversities of wit, and most according
to tempers.*

P*liny* makes mention of King *Pyrrhus*,
That he had a little pretious pearle of
diversresplendant colours, commonly ter-
med the *Achates*, of our skilful Lapidaries: *So Ruens
reports, l. 2.
xvi. so Pe-
trarch and
Cardan.*
wherein were admirably coadunited the
nine *Helliconian Ladies*, and *Apollo* holding
his gilden harpe. Our soule, that princely
Pyrrhus or πυρρὸς πῶμα, that *igneus vigor*, the
quintessence or vertue of heavens fire, as
the Poets call it, hath this rare gem as an *A-
chates* daily to consort with it: wherein is
not only a bowre for the Muses to disport
themselves in, but also an harbour for wise
Apollo to lodge in, to wit, our acute, plea-
sant and active wit, which can apparel it self
with more variable colours, and suit it selfe
with more resemblances than either the *Ca-
melion* or *Polypus*; and like an industrious
Bee, taking her flight into the fragrant fields
of *Minerva*, can gather such hony-suckle
from the sweetest flowers, as may feast with
delicious

de'icious dainties the hungry ears of attentive auditors, if they deign but to let their eares (as once divine *Plato's* mouth was) bee the hives or cells whereinto store up their honey combs : if they wil suffer them to be as vesse's ready to receive and entertaine the Nectar-flowing words of wit. It is called among the Grecians, *Εὐρυία*, and hee that is possessed of it is termed *εὐρύς*, excelling in active nature, acute, having a quicke insight into a thing, a lively cōceit of a thing; that can invent with ease such witty policies, quirks and stratagems, as he that is not of so sharp a wit would even admire, never can compasse. It hath his seat in intellectu agenzie, in the active understanding, which doth offer the species and *Idea's* of objects to the passive, there to be discerned and judged according to their reall essence. As divers and the most are indowed with wits, so most wits are divers in nature. There is a *Simian* or apish wit, an *Arcadian* wit, a *Roscian* wit, a *scurril* wit, an *Enigmaticall* wit, an *Obscene* wit, an *Antolican* or embezled wit, a *Chance-medley* wit, and lastly there is a *smirk* quick and dexterical wit. They that have the first, do only imitate, and do apishly

Nine kind
of wits usu-
all at this
day.

I

counterfeit and resemble a poet or an Orator, or any man of excellencie in any thing, yet can they never climbe up to the top of Poetry, whither his wit aspired whom they doe imitate, and as it was once sayd, that it is impossible to get to the top of *Pythagoras* his letter, without *Cræsus* golden ladder, intimating, that

— *Hand facile emergunt*

Quorū virtutibus obstat, res angusta domi.

No Eagle proves he, but a silly wren,

That soars without an Angels golden pen.

That learning cannot climb without golden steps: so they can never attain to his high strain with their base leaden inventions, but are constrained either foolishly to goe on unto the *Catastrophe*, or with disgrace and infamy (being tired in the race of their own fancies) to make a full period long before the *Catastrophe*. Thus *Accius Labeo* was an apish imitator of *Homer*: an *Arcadian* wit is meant of him, *cum sono intempestivo rudit asellus*, when a man imagins he sings harmoniously, or the Nightingals sugred notes, or like one of *Camus* swans, when indeed hee proves no swan, but rather a silly swain.

Ledaqs strepit anser ut inter olores.

Hee is like a loud sack-but, intermedled with

*Plut. de so-
lert. animal.*

with still musicke : he brayes like an Arcadian Asse, hee is conceited without reason, as he was, who among the devout offerings to the Egyptian Oxe, *Apis* or *Serapis*, offered up a great bottle of hay. Or when a man is witty like *Plutarchs* Asse, not considering the infortunat event his wit wil have. *Plutarch* tells of a pretty jeast : an Oxe chanced to passe through a fresh river laden with salt ; which beeing deepe, the water melted much of the salt in the sacks. Which the Asse perceiving, that he was much lightened of his burthen, the next time that hee came that way, the water not being so high, the Asse wittily coucht downe to ease himselfe of his weight ; whose policy the master espying, afterward revenged on this maner ; lading the Asse with wooll and sponges, who according to his wont did dip the sacks as before in the water, but when hee came out, he found his load far more aggravated, infomuch it made him groan againe. Wherefore ever after hee was wary lest his packe might touch the water never so little. This is also called mother wit, or foolish wit, or no wit : like that which was in a certaine Country Gentleman, whom the Queene of *Arabia* meeting, and knowing him to be a
man

man of no great wisdom, demanded of him, when his wife should be brought to bed: who answered, Even when your highnesse shall command. Such a wit was in the Rustick, of whom we reade in the Courtier, *Cler. de Aulico.* that he meeting a herd of goats by the way, and espying one of them among the rest to have a longer beard than any of the rest, hee wondring at the gravity of the goat, as presently amased, he stood stocke still, and cried, Loe sirs, methinkes this goat is as wonderfull like Saint Paul, as ever I saw. A *Roscian* wit is onely in gesture, when one can far more wittily expresse a thing by dumbe externall action, than by a lively internal invention, more by gestures than jests. This was in that *pantomimicall Roscius*, who could vary a thing more by gesture, than either *Tully* could by phrase, or he by his witty speeches.

3

The fourth wit belongs to *Pantolabus*, a scurrile wit, that jests upon any, howsoever, when and wheresoever, contrary to all urbanity: as he that jeasted illiberally upon the *Chorus* of goddesses in *Aristophan*. It was in *Sextus Nevius*, mentioned by *Tully*; it was also in *Philip* the jester; who said in *Zenophon*, because laughter is out of request, my

4

Strephsiades
in *Arist. his*
Nubes.

Xenoph in
his Convivium.

5

6

my art goes a begging, "ὅτε γὰρ ἐγὼ γέ σπερ-
δα σαυὰν δυνάμην μᾶλλον, ἢ περὶ θάνατος γενέ-
σαι : I can be as soon immortall, as speake
in earnest. An *Enigmaticall* wit is when
one strives to speak obscurely, and yet all the
light of his own reason or others, canot illum-
inate the dark sense : yet oftentimes by a
witty apprehension it may relish a filed and
smooth wit. This was in *Tertius Caballus*,
who coming into *Cicero's* schoole, *Seneca*
being then also present, he on a sudden brake
out into these speeches, *Si thrax ego essem*
Fusius essem, Si Pantomimus Batbillus, si e-
quus Menasón. To which *Seneca* answered
the foole according to his folly in these
words: *Si cloaca esses, magnus esses.* The *Ob-*
scence is when a man uses too broad a jest,
when his conceit relishes not in a chaste eare:
as oftentimes *Martial*, who said, *nolo ca-*
strari meos libellos: as *Ansonius*, *Petronius*,
Catullus, and *Persius* in one place especial-
ly, though wisely interpreted of the learned,
in them who think their wit and poetry ne-
ver sounds well till this, *cum carmina lum-*
bum intrant, &c. which is to be accounted
the canker-worme of true wit, and altoge-
ther reproveable in any poet, though his jest
be never so witty.

Yet

Yet *Catallus* speaks in the Apology of this fault.

Nam castum esse decet

Pium poetam ipsum,

Versiculos ejus nil necesse est qui tunc, &c.

For it behoves a poet himself to be vertuous and chaste, for his verses it is not so greatly material. So in another place,

Lasciva est nobis pagina, vita proba.

What if my page be lascivious, so that my life be not scandalous? Yet *Scaliger* wisely replies against this fonder speech, saying,

Audens in honestis numeris fundere versus,

Musisq; pudicis quasi maculas dare impudi-

Lasciva quasi pagina sit, vita probata: (cas

Impurus erit, quod habet vas, fundere sue-

vit.

*Iul. Scal. lib.
5. Epidorpi-
dum:*

Which is, He that presumes with his all-daring pen, to put forth lewd pamphlets, amorous love-songs, and wanton elegies to set up a venerious school, blurring and staining the pure unspotted name of the Muses with his impure blemishes of art, let him sing a fool a masse, and tel me that his life is untainted, though his lines be lecherous: hee is a meor pander, a baud to all villany, the vessel being vented and broacht, tells the taste, what liquor issueth from it. But notwithstanding

standing I confesse, a pure, chaste and undefiled minde is not allured to sin by these pleasing Poeticall baits, they are no incentives unto him, any wise to make him be intangled in the nets of inveigling venery: a stable mind cannot be moved or shaken with these blasts of vanity, it may say with *Lipsius* concerning *Petronius Arbiter*, *loci ejus me delectant, urbanitas capit, cetera nec in animo nec in moribus meis majorem relinquunt labem, quem solet in flumine vestigium cymba*; His lively conceit revives my drooping heart, his pleasant speech ravishes and enchants mee; for his ribauldry it leaves no more impression in my memory, than a floating barge is wont to leave behinde in the streame. These are the words, so neere as I can call them to minde; but for most natures they are prone to vice, and like the Camælion, ready to take a colour of every subject they are resident on.

7

An *Autolican* wit is our thread-bare humerous Cavihero's, who like chap-fallen hacknies feed at others rack and manger, never once glutting their minds with the heavenly Ambrosia of speculation, whose brains are the very brokers shops of all ragged inventions: or rather their heads bee the Blocke-

block-houses of all cast and out-cast pieces of poetry : these be your picke-hatch curtezan wits that merit (as one jeasts upon them) after their decease to bee carted in *Charles* waine. They be tearmed not Laureat, but poets loreat, that be worthy to be jirkt with the lashes of the wittiest Epigrammatists. These are they that like to roving Dunkirks or robbing pirats, sally up and downe in the Printers Ocean, waisted to and fro with the inconstant wind of an idle light braine : who (if any new work that is lately come out of presse, as a bark under saile, fraught with any rich merchandise appeare unto them) doe play upon it oft with their silver pieces, boord it incontinently, ransacke it of every rich sentence, cull out all the witty speeches they can find, appropriating them to their owne use. To whom for their wit we will give such an applause, as once *Homer* did unto *Autolykus*, who praised him highly,

*Homer in
his 8.*

— κλεπτοσύνη θ' ὄρχατε.

For cunning theevery, and for setting a jolly acute accent upon an oath. The next is *Chance-medley* wit, which is in him

him that utters a conceit now and then, *Vi Elephantes parvunt*, and when he is delivered of it, as of a faire yongling, or rather a foul fondling, that broke out of the meanings of his braine, and snarled in pieces his *pia mater*, like a viperous brood, hee laughs and kicks like *Chrysippus*, when hee saw an asse eat figs: & sits upon hot cockles till it be blaz'd abroad, and withal intreats his neighbors to make bonafires for his good hap, and causeth all the bells of the parish to ring forth the peal of his owne fame, while their eares do chime & tingle for very anger, that heare them. The last kinde of wit is in the purest tempered body of all, that rich vein that is mixt with true learning: whereof *Horace* speakes,

—— *Ego nec studium sine divite venâ,
Nec rude quid profit video ingenium, alteri-
us sic
Altera poscit opem res & conjurat amice.*

It is that wit wherein the nine sisters of Parnassus doe inhabit: the pure quintessence of wit indeed, that keepes a comely decorum, in observing the time, the place, the matter, subject, the object, and every singular circumstance, it is like *Aristoteles*
dyxivoia

ἀγχινοια, which he defines to be *ἡτορική* ὁ
τὸ ἀσκέτω χρόνῳ; Sudden as a flash of light-
ning, to dazle the eyes of a wished object,
and yet premeditating in matters of mo-
ment, wherein gravity and lageneffe is to
be respected: this is a true wit, ever piltoll
prooffe, having a privy coat of policy and
subtilty, to shend it from all the acute stab-
badoes of any acute Objectionist, it never
wants variety in canvassing any subject:
yea, the more it utters, the more by farre
is suppeditated unto it. It is like the vine,
which the oftter it is pruned, the more clu-
sters of sweet grapes it will ever affoord;
It's like the seven mouthed Nilus, which
the more it flowes in the Channell, the
faster still it springs from the head. I
confesse this wit may be glutted too much
with too much of any object, and sooe-
ner with an irkesome object, as the Phi-
losopher sayth, any surpassing object de-
praves the sense, so it may be spoken of wit;
the nose may be overcloyd with the fragran-
test flower in *Alcinous* his garden, though
it smel never so exactly: & more with smels
hard by port *Æsquiline*. The sight may sur-
fet on fair *Nireus*, and quicklier with fowle
Thersites. The appetite may bee cloyed

G

with

with beautifull *Lais*, who was all face, and more with *Mopsa*, who was all lips ; this pure wit may surtet on *Ambrosia* it selfe, and sooner on cats meat and dogges meate ; and though it be like unto *Nilus* , as the mouthes of *Nilus* , so it also may be dammed up, especially with some grosse terrestriall matter : and though it do much resemble the vine, as the vine may be pruned too oft, so it also may be dulled with too much contemplation : this wit disdains, beeing so great, that any the greatest things should empire over it; flowing *Nasos* wit, no doubt, was more than couline german to this, who said,

*Ingenio namq; ipse meo valeo vigeoque
Cesar in hoc potuit inris habere nihil.*

*A demy god's my beaven's aspiring wit:
Cesar only man could not banish it.*

The like straine of wit was in *Lucian*, and *Julian*, whose very images are to bee had in high repute, for their ingeniosity, but to be spurnd at for their grand impiety: and in many more, whose workes are without compare, and who doe worthily merit for

for this, if for nothing else, to bee cano-
nized in the registers of succeeding times,
yea to be characterized and engraven in the
golden tablets of our memories. *Pericles*
who was called the spring head of wit, the
torrent of eloquence, the Syren of Greece,
was endowed with this speciall gift, hee
had a copious and an abundant faculty by
reason of this, in his delivery. Of whom
Julian (whom I cannot too often men-
tion) in a certaine Epistle to *Procrisus*,
speaking to him thus, sayes, I do salute
thee, O *Procrisus*, a man I must needs
confesse so plentifull in speech, ὡς περ δὲ πο-
ταμοὶ ἐν τοῖς πεδίοις, like to the Egyptian
fields; *Pericli omnino similem eloquentia,*
nisi quod Græciam non permisceas; altoge-
ther to be compared unto *Pericles* for thy
admirable eloquence, onely this excepted,
that thou canst not with thy flowing tongue
set all Greece on an uprore. So *Angelus*
Poltianus in his *Miscella*. hath an excellent
speech of *Pericles*, in his praise, out of *Eupo-*
lis his Comedy which is intituled *Δῆμοι*, or
Tribus,

Πείθῃ τις ἐκχάριζεν ἑπὶ τοῖς.

χείλεσι καὶ ῥητόρων μένος κέντρον, &c.

The goddess of Eloquence and persuasion was the portresse of his mouth, or fate in all pompe upon his lips, as on her royall Throne, hee among all the rout of cunning Rhetoricians, did let the auditors bloud in the right veine, his words did moove an after-passion (saith he) in them. Many besides had these excellent surpassing veines, of whom we may reade, if we peruse the histories and other writings of famous men. This wit is ever a consort with judgement, yet often I confesse, the judgement is depraved in wit; for wee must know, though *Verum* and *Falsum* be the objects of understanding, every thing is not discerned or understood according to these two, as they are properly either *Verum* or *Falsum*: for the agent understanding, conveyeing the species of any thing, (as imagine of any subtill stratagem) unto the passive, the passive doth not alway judge of it accordingly: for if they seeme good and true at first view, yet after wee have deavoured upon them any space of time, they are found neither true nor good, but altogether crude and imperfect,

fect. For my censure of wit without judgement, it is like a flowing eddy or high spring tyde without banks to limit the water. These wittes are such, as *Lipsius* saith in his politicks (as I remember) are the downe-fall and utter ruine of a well ordered commonwealth. Hee saith that these who are *βραδείας*, slow and of a dull wit, doe administer a commonwealth far more wisely, than they which are of a sharper conceit. His reason is in a gradation: These great wits are *igneæ*, of a fiery nature; fiery things are ever active in motion motion brings in innovation, and innovation is the ruine of a kingdome. This is the sence, though I cannot exactly remember the very words: but that which I first aimed at, wil I now speak; By the excellencie of the wit is commonly shadowed out the purenesse of the temperature, for where there is a good wit, there is usually *ἀπὸ ἀκριβοῦς*, the sense of feeling most exact, a soft temperate flesh, which indicate also abundance of spirits, not turbulent and droffie, but pure and refined, which also doe ever insinuate no leaden but a golden temperature, these two are ordinarily inseparable complexions: And because the Spirits, both in regard of

their copiousnes & subtilty do make a sweet harmony of the soule and body, and are the notes of a rare wit, and a good crasis ; wee mean now to treat of them succinctly.

C A P. VIII.

Of the Spirits.

THE Poets Arachne doth never weave her intangling web neere the Cypresse tree : The emblem is well known of the Scarabee , that lives in noysome excrements , but dies in the middle of *Venus* rose. So the Owle shunneth the splendent rayes of *Phabus* , delighting more in the darke some night. The worst wee see doe ever affect the worst : our groveling base affections, our dull conceits, blindfolded ignorance, our aguish judgements, timorous cowardise, slownes and dulnesse in contemplation, our inabilitytie of invention, and whatsoever graund capitall fomen to reason there be, doe never take up their lodging in any beautilous Inne, I meane in a body happily attempered, where the spirits are subtile and of a pure con-

constitution, but have their mansion in a smoky tenement, or some baser cottage, that is, in a polluted, sickly & corrupted body, which is both *plethoricum*, *pneumaphthiricum*, & *cacochymicum*, where there is a fulness and repletion of infected and malignant humors, where the subtil spirits be not onely tainted, but evē corrupted with puddle humors, with grosser fuming vapors, whose pitchy company, the cleare chrySTALLINE and rarified spirits can by no means brooke, as beeing disturbers of their noblest actions. These spirits the more attenuated & purified they be, the more that celestiall partick of heavens flame, our reason, that immoveable pole star by the which wee ought to direct the wandering course of all our affections, yea farre more it doth bear dominion, & shew forth her noble and surmounting excellencie in this masse of ours. The more abundant they are, all our internal gifts are more inhaunced and flourish the more: where the spirits are apparelled with their own nature, and not attired or rather tired by any extraordinary ill means, which will never be accordant to their seemly decency, the soule of man is as it were in a *Thessaliā* temple of delight, which grove for faire flourishing meades, for the pleasant

pleasant shade of bushy Pines, for pirl-
ling brooks and gliding streams of whol-
some water, for a sweet odoriferous air,
for the melodious harmony and chirpe-
ing of vocall birds, for the fragrancie
of medicinable flowers and hearbes, for
all pleasures that might feate and delight
the senses, and draw the very soule in-
to an admiration of the place, of all o-
ther did surpasse, as the *Typographen*
maketh mention. But now wee meane
to relate of the diversitie of Spirits, both
in a generall and speciall acceptation.

Ælian.

*Ludovicus
Cel. 2. li. 3.
Antiq. leſti.*

1. A Spirit is taken for our breath in
respiration, as *Galen* sayth, first prognos-
tic. If (sayth hee) farre from treatable,
it implyes a paine and an inflammation
about the *Diaphragma*. Tis often among
the Poets taken for winde, among the Phi-
losophers, for an abstract forme, *pro Da-
mone, vel bono vel malo*. It is used for a
Savour, and for lofty courage. In none
of these senses we are to take it in this
place, but for a subtile pure aery sub-
stance in the body of a man, and thus it
may be defined.

*Spiritus est subtilissima, aëria, dilucidissima
substantia ex tenuissima parte sanguinis*

pro-

producta, ejus adminiculo proprios valeat animi producere actus. A spirit is a most subtile, aery, and light some substance, generated of the purest part of blood, whereby the soule can easily performe her functions in the naturall body. They have their originall and off-spring from the heart, not from the braine, as some hold. For they beeing so pure, and elaborate into the nature of ayre, cannot be generated in the brain, beeing by nature cold, where nothing is produced but that which is vaporous. Again, *Cerebrum est exanguis*: the brain is bloodlesse, as it is evident by anatomy, neither hath it any veines to make a conveyance for that humor: therefore it is most probable, that where there is the intensest heate to extract these spirits from the blood, and to rarifie them, converting them into an aery substance, that from thence they should have their efficient cause. For the spirits in speciall, they are of three sorts, vitall, naturall, and animall: vitall in the heart, naturall in the liver, animall in the braine. Vital, because they give power of motion and pulsion unto the arteries; which motion any living creature hath so long as it hath a being, and that being extinct, the life also is extinct.

extinct. 2. Natural in the liver, in that they yeeld habilitie of executing such actions as chiefly concern, not ζῶα, but ζωόφωτα, as nutrition and generation of the like. 3. Animall in the braine, and though the spirits proceed from the heart, yet are they diffused through the whole body, in the arteries and veins, and there in the brain they are termed animall, because they impart a faculty to the nerves of sense and reall motion, which are peculiar to every living creature. The conduits of the spirits are the arteries and veins; the arteries carry much spirits & little blood, and veins much blood and little spirit, yet are each of them the receptacle of both. For the cherishing and stirring up of the spirits, these things ensuing are greatly available. First, an illuminated pure aire, purged from all grosser qualities: secondly, a choice of fragrant smells; thirdly, muscal harmony and merri-ment, as *Ludovicus Cel. Rodig.* doth write: a necessary fourth may bee annexed, that is, nutriment, for it rouses up and lightens the spirits, therefore the Philosopher in his *Problems* saith, that *homo pransus multo levior est, & agilior jejuno*: after meat, a man is far more light and nimble than while hee is fasting; so a merry pleasant man is more light than

than one that is sad; and a man that is dead, is far heavier than one alive. There be other things also very commodious, as intermission of meditation, a due regard of motion, that it be neither too vehement, and so corrupt the spirits: now mean we to speake in order of the complexions.

CAP. IX.

Of a cholericke complexion.

CHoler is termed of the Greeke word *χολή*, of the Latins *bilis* it is not only taken for the humor, but sometimes for anger, as in *Theocritus* :

ἡ δριμύτια χολή ἐπὶ ῥινὶ καίθηκε.

Bitter anger appear'd in his face or in his nostrils. So the Latine word is as much as anger. *Plaut. fames & mora bilens in nasum concidunt* : for anger first appears in the face or nose, therefore the Hebrewes have the same word for *ira* and *nasus*, that is *aph*, **EN** which is agreeable to that of *Theocr.* afore mentioned, and that of *Persius*,

Ira cadit naso, rugosaq; sanua.

Pers. sat. 5.

So we say in our English proverb, when a
man

man is teisty, and anger wrinckles his nose, such a man takes pepper in the nose: but yellow choler is an humour, contained in the hollow inferiour part of the liver, which place is called *χοληδόχος κύστις*, of *Galen*; whose forme is long, and somewhat round, ending with a *conus*, hard by the stem of the *vena cava*, which strikes through the liver, from whence all the veins are derived thorough the whole body: it takes two slender veins from that stem, which makes this probable, that the choler may infect the blood, & cause the *morbis ictericus* or jaundise to disperse it selfe over all the parts of the body; there is a double proceſſion or way of choler, into the *duodenum* & intrals, downward, or into the ventricle upward, the vacuation is easie in the former, but difficult in the later. If the lower passage bee dammed up with the thicke sediments of grosse choler, as oftentimes it cometh to passe, then it ascends into the ventricle, and there procures excretion, hinders the concoction, ever corrupts some part of the nutriment (without a long fast) and takes away the stomacke, yet others thinke that choler is generated in the ventricle also, that it is also a vessel apt to receive it. This humour infects the veins,

veines, stirres up sudden anger, generates a consumption with his heat, shortneth the life, by drying up the radicall moisture. *Aristotle*, and after him *Pliny*, with many more, do affirme that those men which want the vesicle of choler, are both strong and courageous, and live long. Yet *Vesalius* sayth (although hee imagins that there may bee some conveyance of choler from the liver into the *duodenum*, so that it do not before gather into a vesicle) he could find by experience none such hitherto. Many things there be which cause this maladious humour to accrue to such a measure, that it will be *ἀνίατον*, an incurable thing; among which we will note some. All fat of meats, saith *Galen*, and such as are burnt, are both hard to concoct, having no sweet juice, and do greatly increase the cholerick humour, for the acrimony that is in them. All kinde of *Olera* or salt meats, are not onely ill for this complexion, but almost for all, as the Physitians doe affirme: and *Athenens* to this purpose saith, *λαχύνων* &c. all kind of pot-herbs & brinish-natur'd meats are obnoxious to the stomacke, beeing of a gnawing, nipping & pinching quality. Again, *dulce vinum non est idoneum picrochalicis*. Sweet wine is not whol-

Vesal. lib. 9. ca. 8. de corporis humani fabrica.

Galen lib. Hippoc. de vict. rat. in morb. acutis, com. 4. lect. 103:

Athen. 3. Deipnos.

wholsom for cholerick complexions as *Hippocrates* witnesseth. They are called *picrocholi*, who have a redundance of yellow bitter choler. *Antinous* no doubt did partly for this dissuade *Vlysses* from drinking sweet wine:

Odys. 5.

— "Οἶσος σὲ τρώει μελιχθῆς.

But howsoever, this sweet wine doth not only ἐκλύει τὴν ἰσχὺν, and ἀπογυῖν, as the same *Homer* speaks, *Il. 3.* as also *Athenaeus* notes, *li. 1, Deip.* but also is a great generator of choler: yea all sweet meats are nurses of this humor, hony especially is cholericke: for sweet wines this is *Galen's* first reason; first, in that much calidity doth make bitter these sweet humors; and again, because such wines be usually thicke, neither can they speedily

Galen in the booke afore mentioned, lib. 2. sect. 2. Gal. li. 2. de sen. tuenda. Gal. li. 7. 6. therapeut. method. passe by the *Oureteres* into the bladder: wherby it comes to passe that they doe not cleanse choler in their passage, but rather encrease the power of it, such wines bee *The-raum*, *Scybelites*, much sweet, thicke, and black as *Galen* calls them. Again, too violent & much motion is not good for that complexion: as *Galen* also saith, much eating is also dangerous for this humor. Then all things that doe dry up the moisture of the body, as watching

watching and care, &c. *vigilantia maxime exiccat corpus*, saith *Galen*. So doth care even consume and burn the body : *cura* therefore is called, *quasi cor urens*.

To these I may associat & joyn our adulterat *Nicotian* or *Tobaco*, so called of the Kn. Sir *Nicot* that first brought it over, which is the spirits *Incubus*, that begets many ugly & deformed phantasies in the brain, which being also hot and dry in the second, extenuats & makes meagre the body extraordinarily, whereof it may bee expected, that I at this instant so well occasioned should write something, and sure not impertinent to the subject we have now in hand.

This then in brieft I will relate concerning it. Of its own nature not sophisticate, it cannot be but a soveraign leafe, as *Monardus* sayth, especially for externall malladious ulcers: and so in his simple it is for *cacochymicall* bodies, and for the consumption of the lungs, and Tyssick, if it be mixed with Colts foot dried, as it hath beene often experienced. But as it is intoxicated and tainted with bad admixture, I must answer as our learned *Paracelsus* did, of whom my selfe did demaund, whether a man might take it without impeachment to his health: who replied,

pled, as it is used it must needs be very pernicious, in regard of the immoderat and too ordinary whiffe, especially in respect of the taint it receives by composition: for (saith he) I grant it wil evacuate the stomack, and purge the head for the present, of many feculent and noysome humors, but after by his attractive vertue it proveth *Cacias humorū*, leaving two ponds of water (as he termed them) behind it, which are converted into choler one in the ventricle, another in the braine Which accords with that of Gerard their herbalist, in his second book of Plants, ca. 63 of Tobacco, or Henbane of Peru, and Trinitada; for he affirms that it doth indeed evacuat & ease one day, but the next it doth generate a greater flow of humors: even as a wel (saith he) yeelds not so much water as when it is most drawne and emptied. Again, it is most obnoxious of all to a spare and exennuated body: by reason of setting open the pores, into the which cold doth enter: and we know, as Tully saith, li. 6. ep. 403. citing the Poet, *cujus singuli versus sunt illi singula testimonia*, every of whose particulat verses is to him axiomaticall, as he sayes, *Ψυχὴς δὲ λεπτὴ χρετὶ πολυμύρτωτος*: That is, Cold is a banck and deadly enemy to

Gerard. 2. of
plants, c. 63

a thin and spare body. And since that physick is not to be used as a continual alimēt, but as an adjunct of drooping nature at an extremity; and beside that, seeing every nasty and base *Tygellus* use the pipe, as infants their red corals, ever in their mouths, and many besides of more note and esteem take it more for wantonnes than want, as *Gerard* speaks, I could wish that our generous spirits could pretermitt the too usuall, not omit the physick drinking of it. I would treat more copiously of it, but that many others, especially *Gerard*, and *Monardis* in his book intituled, The joyfull newes out of the new found world, or West Indies, which *Frampton* translated, have eased me of that labor, so that I may abridge my speech.

Choler is twofold, either naturall or not naturall; the natural choler is twofold, either that which is apt for nutrition, as of these parts which be proportionable unto it in qualities hot and dry, & this is dispersed into the veins, and flows throughout the whole body mixed with blood; the other excremental, unfit to nourish, which purged as a superfluous humor from the blood, is received into the vesicle or vessell and bladder, that is the receptacle of choler, intermed the gall. And

H

this

*Per. calls it
vitrea bilis.*

and this usually when the vessell is discharged, distils from thence into the *duodenum* first, then into the other intrals, &c. that which is not naturall of four sorts, λεκιθώδης, πρασοειδής, ὑδατώδης, ἰώδης. The first is *Vitellina bilis*, of the colour of an egge yolke, generated of palew colour, overheated with the acrimony of unntaurall callidity. The second is *Porracea*, of a lecky nature or green colour. The third *caerulea*, of a blewish or azure colour. The last *aruginosa*, of a rusty colour. And all these are generated in the ventricle, by sharp tart & sweet nutriments, as leeks, mustard, burnt meats, hony, so fat meats, and all such as ingender noisomnesse upon the stomacke. Whereupon comes our common disease called καρδιαλγία: for sorrow & vehement exercise cause the yellow choler to flow in the ventricle, by which men being griped and pinched with paine within, do labour of this evil, which indeed hath a wrong name given it: for it is only an affection or passion of the orifice of the ventricle, the mouth of the stomacke, not of the heart, as *Galen* witnesseth. Now to discern a man of a cholerick complexion, hee is alwayes either orange or yellow visag'd, because he is most inclined to the yellow jaundice:

*Gal. de Hip.
& Plat. de-
cret. lib. 2. c. 8.*

dice : or a little swarthy, red haired, or of a brownish colour ; very meger and thin, soon provoked to anger, and soone appeased, not like the stone *Asbestos*, which once beeing hot cannot bee quenched : hee is leane faced and slender bodied, like *Brutus* and *Cassius*. He is according to his predominate element of fire, which is most full of levity, most inconstant and variable in his determinations, easily disliking that which he before approved : and of all natures, in that this complexion is counted to surpasse, is, the chole- rick man for changeablenesse is reputed among the wise to be most undiscreeet and un- wise. And indeed mutablenes and incon- stancie are the intimates and badges where- by fools are known.

Εὐφρονέων τετραγώνος, ἄφρον δὲ κύκλος ὑπαρ-
χει.

*Wise men be like unto quadrangled stones,
But fooles (like turning Globes) are fickle
ones.*

And if at any time he prove constant and stedfast, it is as Fortune is, — *constans in levitate sua*, stable in his instability. Let us now descend from fire to aire.

CAP. X.

Of a sanguine temperature.

THe purple Rose whose high encomium that witty poetesse *Sappho* in a witty *Ode* once sang, did not merit to be adorned with such beautilous titles of words, to bee lim'd out with such lively colours of Rhetorick, nor to be invested with such a gorgeous and gallant suit of poetry, as his golden crasis, this happy temperature, and choice complexion, this sanguin humor, is worthy of a panegyricall tongue, and to be lim'd out with the hand of art it selfe. *Sappho* thus speaketh of the rose,


Εἰ τοῖς ἀνδρῶσιν ἠθέληεν ὁ Ζεὺς
 Ἐπιθεῖσαι βασιλέα, τὸ ρόδον
 Αὐτῶν ἀνθέων ἐβατίλευε :
 Γῆς γὰρ κόσμος, φυτῶν ἀγλαΐσμα,
 Ὀφθαλμὸς ἀνδρῶν, &c.

Which we may turne and change for our use on this manner: if there were a Monarch or prince to bee constituted over all
 tem-

temperaturse, this purple sanguine complexion should, no doubt, aspire to that high preheminance of bearing rule : for this is the ornament of the body, the pride of humours, the paragon of complexions, the prince of all temperature, for bloud is the oyle of the lamp of our life. If we do but view the princely scarlet robes he usually is invested with, his kingly throne seated in the midst of our earthly city, like the Sunne amid the wandring planets : his officers (I meane the veines and arteries) which are spred thorowout the whole *Politeia*, yea disperst in every angle to execute his command, and carry the lively influence of his goodnes, reviving those remote parts, which without his influence would otherwise be frettisht with a chilnesse, and in a short time be mortified : If we doe but cast our eyes upon these glorious mansions, the sumptuous palaces wherein he doth inhabit : the *Dadalian* costly labyrinths wherein hee takes his turns : if we consider his wise sub- till Counsellors which dayly consort with him for the good estate of his whole Kingdome, the limpid spirits, the very seat of di- vine Reason it selfe, the Fountaines of policie : If wee marke this, That his

departing is the procuring of a civill mutinie and dissension between our soul and body, and that his meere absence brings in a dissolution of a temporall politicall state: if we weigh his excellent qualities he is endowed with, wherein consists the union of the parts of the whole, I mean heat & moisture: if we note his delicate viands, his delicious fare he feeds upon in his purity: his Majesty in aspring so high, his humility in as it were debasing himselfe so low, as to take notice of the lowest subject, the most inferior part, to kisse even our toe (as it is in the proverbe) to doe us good; If we note the mighty Potentates that rebel and wage war against him, to ruinate his kingdom, as *Acraſia*, *Angor*, *Inedia*: all incontinence and intemperance of *Bacchus*, *Ceres*, and *Venus*, *Care*, *Famine*, and the like. If we poise all these together, and many more, we cannot but imagine that the bloud is either a celestially majesty, or a terrestriall deity, that among all the humours it doth farre excell all, and that hee which is possessed with a sanguine pure complexion, is graced with the princeliest and best of all. For the externall habit of body, for rare feature, they go beyond all that have this temper,

per, being most deckt with beauty, which consists in a mixture of these two colours, white and red : And for the gifts of the minde, it is apparent likewise to the understanding, that they do surpasse all, having such pure tempered and refined spirits: neither do I thinke that melancholike men, according to *Aristotle*, or cholericke men, according to the opinion of *Petrus Crinitus*, are enriched with a greater treasure of wit. For if the soule do follow the temperature of the body, as certainly it doth, they then must needs excell for invention, who have this best complexion. Their spirits sure have the most exact temper of all, wherewith the soule as being in a paradise, is chiefly delighted. Among all the humours the sanguine is to be preferd, saith the Antiquary; first, because it comes neereſt unto the principles & groundworks of our life, which stands in an attempered heate and moisture. Secondly, because it is the matter of the spirits, whereof chiefly depends our life, the operation of our vegetative and animal vertue, yea, it is the chiefe instrument wherewith our reasonable soule doth operate: for this is the Philosophers *climax*; In the elements consists the body, in the body the bloud,

bloud, in the bloud the spirits, in the spirits soule. Thirdly, because it is a nutriment for all and singular parts, of what qualities soever, It is termed in Hebrew  *sanguis*, for his nutrition, and sure it is as it were the dam or nurse from whose teats the whole body doth suck out and draw life.

Fourthly, in that this humor being spent, our life also must needs vanish away: therefore some Philosophers, as it is well known to the learned, did not onely surmise, but constantly averre that the soule was bloud, because it being effused, the soule also doth flit from the body: but that was a madde dreame, and no doubt if the sound of judgment had awoke them, they would have confessed themselves to have been enwrapped in a cloudy error. They also that affirme men of this constitution to be dullards and fooles, and to have a pound of folly to an ounce of policie, they themselves do seeme not to have so much as a dram of discretion, and doe erre the whole Heavens. I confesse a sanguine complexion may be so, as any other in their dyscrasie, yet not as it is a pure sanguine complexion, but as there is mixed with the bloud, either the grosse sediments of melancholy,
or

or the *lenta materies pituita*, tough phlegm, when the blood is also over-heated by reason of hot choler, or any other accidental cause which generates a surplufage of blood, and indues the fpirits with a grofneffe, and too hot a quality more than their nature can well fustain with keeping their perfection and purity.

From whence the blood hath his originall, as it is apparently known, efpecially to them which are skild in the autopsie of anatomy; the feat or fountain of it is *Vena cava*, a great hollow vein which ftrikes through the liver, from whence it is conveied by many cifterns, paffages, and conduit-pipes throughout the whole body; like fprayer and branches from the ftemme of a tree. It hath his effence from the chymus or juice of our aliment concocted: his redneffe is caufed by the vertue of the liver, affimilating it unto his own colour.

To fpeak more of the external habit & demeanor of man that hath this complexion: he ever hath an amiable looke, a flourishing freffh vifage, a beautiful colour, which as the poet faith, doth greatly commend one, if all other things be wanting.

*Nec minor his aderat sublimis gratia forme,
Quæ vel, si desint cætera cuncta, placet.*

*Cornel. Gol. With vertues grac'd, full debonair was I,
of himselfe. Which (all defac'd) more highly dignifie.*

They that are of this complexion are very affable in speech, and have a gracious faculty in their delivery, much addicted to witty conceits, to a scholerlike *ὑψαπελία*, being *facetosi*, not *acetosi*; quipping without bitter taunting: hardly taking any thing in dogion, except they be greatly mooved, with disgrace especially: wisely seeming either to take a thing sometimes more offensively, or lesse grievously than they doe, cloaking their true passion. They bee liberally minded, they carry a constant loving affection, to them chiefly unto whom they bee endeared, and with whom they are intimate, and chained in the linkes of true amity, never giving over till death such a convert friend, except on a capitall discontent. They are very hairy: their head is commonly abran or amber-coloured, so their beards: they are much delighted with a muscally consent
and

and harmony, having so sweet a sympathy themselves of soule and body. And but for one fault they are tainted with, they might well be termed *Heroes hominum*, and that is, (by reason of that lively abounding humor) they are somewhat too prone to Venerie, which greatly alters their blessed state of constitution, drinks up their *humidum radicale*, enfeebleth the divinest power, consumes their pith, and spends the substance of the braine; for *sperma* is ῥ'οος ἐγκεφάλου, as many Philosophers not without great reason assever: not *ter concoctus sanguis*, therefore, as *Macrobius* saith. *Hippocrates* calls τὴν στυγσίαν, μικρὰν ἐπιληψίαν, that *coitus est parvus morbus comitialis*, and but for this they were supereminent above all men, but their rare qualities and admirable vertues do more than counterpoise this naturall fault. For his resolution, he is like the ceter, immovable, never caried away with the heady stream of any base affection, but lies at the anchor of constancy and boldnes. He is never lightly variable, but being proudly earnest with a steely heart, he wil run upon the push of great danger, yea hazard his life against all the affronts of death it selfe: If it stand either with the honour of his soveraigne, the

Stillis. cereb
Macr. li. i.
Saturnal.
at the end

the welfare and quiet of his countrey, the after-fame and renown of himself: else he is chary and wary to lay himselfe open to any danger, if the finall end of his endeavor and toile be not plausible in his demurring judgment.

CAP. XI.

Of the Plegmaticke humor.

THis Humour is called of the *Grecians* φλέγμα, and of the *Latines* usually *Pituita*, which *Aëtius* noteth is so tearmed, *quasi petens vitam*, by reason of the extreame cold moisture it hath, being correspondent to the watery element, whereby it doth extinguish the naturall heat in man: and being carried with the blood, by his grosse substance doth thicken it, and stop the current and passages of the blood, at least doth taint it with a contrary passive and destructive quality. Yet of all the humours, the *Physitians* say, and it is not improbable, this commeth neereſt unto the best: for it is a dulcet humour, which being concocted, is changed into the essence of blood, and serves especially for the nutriment of the

Phlegmaticke parts, as the braine, the *Nucha* or soft pappe and marrow of the chine bone: but this is naturall: which of all these humours doth soonest digresse into another grosse cold nature, which will in processe of time prove that pernicious humor whercof *Aetius* speakes, there is then to be noted *phlegma naturale*, whercof wee spoke even now, & *non naturale*, of which these proceed, *Phlegma*, 1 *Crassum*. 2 *Gypseum*, 3 *Salsum*, 4 *Acetosum*, 5 *Tenue*, and some others. For the first, that which is thick is a crude substance, by multiplication in the ventricle, the bowels or brain, or the bloud; whercof *Hippocrates* adviseth men to evacuate themselves by vomit every moneth, in his booke *De victus ratione privatorum*. But for the bowels it needs not so much, as for the braine and ventricle, for Nature hath so ordained, that the yellow choler that flowes from the gall into the *duodenum*, should purge the entrailes, and wash away these phlegmaticke superfluities, and this in time will turne to the nature of *Gypseum phlegma*, which is of a slimier, and in time of a more obdurate nature, insomuch that it will grow as hard as a playster, with long remaining in one place, like fen-water

ter that turnes into the nature of mud : and this is it that stries in the joints, and causes the incurable knotty gout, whereof the Poet speaks,

Ovid. Pont.
lib. 1.

Solvere nodosam nescit medicina podagram,

Nec formidatis auxiliatur aquis.

This was also in a woman whereof Cæ. Rodiginus makes mention : I read, saith hee, amongst the learned, of a certaine kinde of phlegme like unto plaister, bruised into water, which in a short space abiding in the joints of the members, growes as hard as plaister stone it selfe : we have, saith hee, an example of a woman, which was grievously vexed with an itch in the spondles or joints of the back bone and reins : which she rubbing very vehemently, and rasing the skinne, small mammocks of stone fel from her, to the number of eighteen, of the bignes of dice, & colour of plaister.

Cæ. Rodig.
lib. 12.

3

There is *falsum*, of a saltish nature by the admixtion of brackish humours and of choler, which being in the ventricle, causeth an hydropicall thirst, and somewhat excoriates the intrals. Plato in his *Timæus* speaketh of

this :

this : φλέγμα δὲ, &c. for phlegm being by nature sharp, and of a brinish quality, is the off-spring of all diseases which consist of a fluxile humor, and according to the diversity of places whither this brackish humor doth insinuate it self, the body is teend and accloid *Hip. lib. de flatibus,* with divers and manifold maladies. So *Hipocrates* speaks of this, τὸ δὲ φλέγμα δρίμεσι χυμοῖσι μεμίγμενον, ὅποι ἂν προσπέσῃ ἐς ἀγέας τόπους, ἐλκοῖ. Bitter and salt phlegms where-soever it falls into unwonted places, it doth exulcerate. There is also *Acetosum phlegm.* sharp and tart, which almost is of the same nature with the former, caused chiefly of the mixture of melācholy indued with the same quality. The last is called *Tenne*, which is very waterish and thin of substance, which we ordinarily term rheum, which comes of the word ῥέω, to flow; there be three kindes of it; the first is called *Branchus*, which hath his current from the head into the jawes : the second is called *coriza* or βλέννα, which runs from the nostrils, wee call it the pose, thereupon *blennus* is used for a foole, *homo obesa naris* : as contrariwise *homo emuncta naris* for a wise man. The last is called *catarrhus*, of κάτω and ῥίς, whose matter hath the passage downward into the *aspera arteria*,

4

5

ria, the breast, and the roomes that are contiguous, which usually is a cause of the cough. For the humors make an opilation in the lungs, and stop the pores, whence our breathing aire doth evaporate, and whither it beeing drawne in, doth pierce and betake it selfe, thereupon there is made a resultation, and a strugling with the humour and the aire, which causeth the cough: Though it may happen also, the cause beeing in the *aspera arteria*, as it is well knowne to them that are but initiated into physicke. Though Hip-

Hippoc.li. de *pocrates* seemes to say, All cough breedes flatibus, *se-* in the mid-way of the artery, not in the lungs. These are his words: For the spirit which we attract (sayth he) is carried to the lungs, and is sent backe by an *επιστροφή* or regurgitation, and when the rheum distilling down, doth meet the spirit ascending in the artery, the cough is caused, and the phlegmaticke matter cast up, which causeth an exasperation in the artery by the humour which lies in the internall hollowes of the extuberances of our artery: which causeth great heat to bee ingendred there, by the coughing motion, which heat drawes a succedent phlegme, from the braine still

more

more procuring an extreame cough. All phlegme is generated of crudity, though it do attract some bad accidentary quality, whereof it hath the denomination; and the physicians are of that opinion, that natural phlegme concocted will turn to bloud. *Suidas* saith of it, φλέγμα οὐ γίνεται πρῶτον ἀπὸ τῆς τροφῆς: πρῶτον γὰρ ἀπὸ τροφῆς τὸ αἷμα, τὸ δὲ φλέγμα πρῶτον ἔκ τῆς ἀπέπτης: phlegme is not ingendred the first after meat, but the first after our aliment is bloud, phlegme is the first after concoction: for the place or receptacle of phlegme, it is not determinate, but it is evident that it hath his mansion in the braine, and the ventricle, and the bloud. Where in the first if it be not evacuated in time but still be suffered to accrue and clung together, it will breed a *dysodia*, and will indanger the whole nature, by damming up the pores of the brain and there generating an Epilepsie, Apoplexy, Lethargy, Vertigo, or any such disease that proceeds from such cold qualities and other bad humours, which *Fuchsius* speaketh of at large: as also for the latter in the ventricle and bloud, if it bee not purged forth, it will grow to such a passe, that most of our nourishment will be converted into phlegme, our veines will

I be

Suidas:

Leon. Fuch-
sus, de fait.
et mal. hum.
corp. 19, 21,
26, 28, 29.

be possessed with a clammy humour which may hinder the course of the blood, corrupting the spirits, and bringing a mortifying cold over all the body: or it wil grow in the ventricle to such a masse, that it wil at the receipt of any hot moisture send up such an ascending fume, that it wil be ready to quirken and stifle us. Instance might be given of many that have bin troubled with the matter of it above measure. One lately was so cloyed with this humor, that as he sate in his chaire, he suddenly was surprised with the surging fume, who swooned as he sate, and having oile of cinnamom (which is a soveraign help for it) ministred unto him, at the length came to himselfe, by the heat of the oil which revived him, and voided a great abundance of roping phlegm, by the loosning vertue of the same. For the intimates of this complexion, they by nature are alwaies pale coloured, slow paced, drowfie headed, of a weak constitution, for the debility of naturall heat: they be also dull of conceit, of no quicke apprehension, faint hearted, most subject to impostumes, mild of nature, seldom insensed with anger, vext much with wrinching and griping in the bowels, sore tormented with the grievous pain of the wind cholick.

Cap.

CAP. XII.

Of a Melancholicke complexion.

THe melancholick man is said of the wise to be *aut deus aut demon*, either angel of heaven, or a fiend of hel: for in whomsoever this humor hath dominion, the soule is either rapt up into an Elysium or paradise of blisse, by a heavenly contemplation; or into a direful hellish purgatory, by a cynicall meditation: like unto a huge vessel on the rolling sea, that is either houp up to the ridge of a maine billow, or est hurried down to the bottome of the sea vally: a man is ever lightly cast into a trance or dead slumber of cogitations, by reason of this sad heavy humor, always stoically visaged, like gout headed *Archefilas*, & them of whom the Poet speaks,

— *Ærumnosaq̃ Solones*
Obstipo capite & figentes lumine terram,
Murmura cum secum & rabiosa silentia ro-
dunt;
Atq̃ exporrecto trutinantur verba libello:
Ægroti veteris meditantur somnia gigni
De nihilo nihil, in nihilum nil posse reverti.

Persius,

*Like pumpton-headed Solonists they looke,
The dull earth is their contemplation booke;
They madly murmur in themselves for routh,
They heave their words with Leavers from
their mouth:*

*They musint dream on th' antick axiom,
Nought's fram'd of nought, to nought ne
ought may come.*

Of all the four, this humor is the most unfortunate and greatest enemy to life, because his qualities being cold and dry, do most of all disagree from the lively qualities, heate and moisture: either with his coldnes extinguishing naturall inherent heat, or with his drines sucking up the native moisture. The melancholicke man therefore is said to bee borne under leaden *Saturn*, the most disastrous and malignant planet of all, who in his copulation and conjunction with the best, doth dul and obscure the best influence and happiest constellation. Whose qualities the melanchelicke man is indowed with, being himselfe leaden, lumpish, of an extreme cold and dry nature, which cuts in twain the thred of his life long before it be spun; insomuch that he may rightly say with *Hecuba*, though

Eurip. in his she spoke of a living death,
Hecuba.

Τὸ θυγ' ἐγὼ γὰρ πρὶν θανάτῳ :

I am

I am dead before the appointed time of death. For this humor if it be not oft helped with mirth or wine, or some other accidental cause which is repugnant to his effect, it will cause nature to droup, and the floure of our life to fade in the budding prime. These means to cherish, foster, and prolong our life, are like the rayes of the Sun, to raise and lift up the hyacinth or violet, being patted down to the earth with sudden dropes of raine, wherof the Poet speaks,

*Qualis flos viola seu purpurei hyacinthi
Demittit pressas rore vel imbre genas,
Moxq̃ idem radijs solis tepesactus amici
Attolit multo latus honore caput, &c.*

*Like as the Hyacinth with purple hew,
Hangs downe his head, ore-drencht with silver dew,
And est when Sol ha's drunke up th' drizzling raine,
With smiling cheare 'gins looke full port againe;*

Even so the soule being pressed downe with the ponderous weight of melancholic,

Aul. Gel. lib.
18. ca. 7.
Noc. Attic.

Cel. Rhod.
17.5.

and as it were a thrall unto this dumpish humor, is rowzed up with wine and meriment especially, and in franchis'd again into a more ample and heavenly freedom of contemplation. This humor is termed of many, *πᾶθος ἁπώδῃ*; as of *Aul. Gel.* so of *Cel. Rhod.* and others; who aver that those that are born under *Saturn*, melancholicke men, as *Saturn* is the highest planet of all, so they have the most aspiring wits of all. Divine *Plato* affirms, that those have most dixerical wits, who are wont to be stird up with a heavenly fury: he saith, *frustra poeticas fores, &c.* hee that knockes not at the portal of Poets Inne, as furious and beside himself, is never like to be admitted in. A man must not with the foole in the fable, rap at the wicket with the fixe-penny nayle of modesty, if he meane to have entrance into the curious roomes of invention. *Seneca* sayth, *Nullum fit magnū ingenium sine mixtura dementiae*: wit never relishes well unlesse it taste of a mad humour, or there is never any surpassing wit which is not incited with fury. Now of all complexions, Melancholy is *Oestro percita, furore concitata*, most subject unto furious fits: whereby they conclude, That melancholicke men are endowed with the rarest

rarest wits of all. But how shallow this their reason is, he that hath waded into any depth of reason may easily discern. They might proove an Asse also of all other creatures most melancholicke, and which will bray as if he was horne mad, to be exceeding witty. They might say this as well, That because *Saturne* is the slowest planet of all, so their wits are the slowest of all. I confesse this, That oftentimes the melancholike man, by his contemplative faculty, by his assiduity of sad and serious meditation, is a brocher of dangerous Matchiavellisme, an inventor of stratagems, quirkes, and policies, which were never put in practise, and which may have a happy successe in a kingdom, in military affaires by land, in navigation upon the sea, or in any other privat peculiar place: but for a nimble, dexterickall, smirke, pregnant extemporary invention, for a sudden ἀγχινοια, a pleasant conceit, a comickall jeast, a witty boord, for a smugge neat stile, for delightsome sentences, varnished Phrases, queint and gorgious elocution, for an astounding Rhetoricall vein, for a lively grace in delivery, hee can never bee equivalent with a sanguine complexion, which is the paragon of all, if it go

not asray from his owne right temper and happy crasis, nay the former must not so much as stand at the barre, when the later with great applause can enter into the lists. Hee that wishes this humour whereby hee might become more witty, is as fond as *Democritus*, who put out both his eys voluntarily, to be given more to contemplation. Of all men wee count a melancholicke man the very sponge of all sad humours, the *Aqua fortis* of merry company, a thumbe under the girdle, the contemplative slumberer, that sleepest waking, &c. But according to physicke there be two kinde of melancholy, the one sequestred from all admixtion, the thickest and oriest portion of bloud not adust, which is called naturall, and runnes in the vessels of blond, to bee an alimēt unto the parts which are melancholickely qualified, as the bones, gristle, sinewes, &c. The other is *κατακεκαυμένη μελαγχολία*, which is a combull black choler, mixed with salust phlegmaticke humour, or cholericke, or the worst sanguine. If you desire to know this complexion by their habit and guise: They are of a black swarthy visage, dull paced, sad countenanced, harbouring hatred long in their breasts,

Gal. Rhod.
li. 57. ca. 5.

breasts, hardly incensed with anger, and if angry, long ere this passion bee appeased and mitigated, crafty headed, constant in their determination, fixing their eyes usually on the earth, while a man recites a tale unto them: they will picke their face, bite their thumbs, their eares will bee sojourners, like *Cleomenes* in *Pinarch*, *Animus est in Peloponneso*: their wit is a wooll-gathering, for laughing they be like almost to *Anaxagoras*, of whom *Eliau* sayes, *ποὶ οὐ γελά.* he never laught; they be much given to a solemn monastick life, never wel-nigh delighted with comfort; very subject to passions, having a drop of words, and a flood of cogitations, using that of *Pythagoras*, *μὴ ἐν πολλοῖς ὀλίγα, ἀλλ' ἐν ὀλίγοις πολλά.* they are cold in their externall parts, of a kind nature to them with whom they have long conversed, and though they seeme for some dislike to alienate their minds from their friend, yet are they constant in affection.

But for the first kinde of melancholy, it is ever the worthier and better. This they call the electuary and cordiall of the minde, a restorative conservice of the memory, the nurse of contemplation,

tion, the pretious balm of wit and policy: the enthusiastical breath of poetry, the foyson of our phantasies, the sweet sleep of our senses, the fountain of sage advice and good purveyance; and yet for all this it comes far behind the pure sanguine complexion. Neither do I think it is to be adorned with these habiliments of words, and pranckt up with such glorious titles as usually it is, of whom wee do usually treat of it. For the later, it causeth men to be aliened from the nature of man, and wholly to discard themselves from all society, but rather like hermits and old Anchorits, to live in grots, caves, and other hidden cels of the earth: the first may be compared to an Eagle, *quæ altissime volat: sed tardissime se elevat*; which soareth high, but is long ere she can raise up her selfe. To *Oedipus*, of whom *Euripides* saith,

Θ' δ' εἴπ' ἀναιδός, μεγαφρονών.

So this melancholy causeth one look to be on earth creeping, yet their minds soaring aloft in heaven. The later to *Rufus in Anson*. (the fond Rhetorician) of whom the Poet speakes, that there was no difference betweene himselfe and the stone statue,
but

but that it was harder, and hee softer.

Unum hoc diffimile est, melior ille fait.

Auson.

Or to *Niobe*, when she was converted into a marble image by *Latona*; for he that is possessed of this melancholy, hath both soule and body as glued unto the earth. The chiefe place of this humor is the spleen, though it be in many other divers places. Now for all these humors, it is good for a man first to make a wise scrutiny, whether hee be inclining to the excesse of any of them, then to use a diet, and to reject such nutriment as wil increase this humour which is predominant in him: for the natures of all usuall meats, fruits, liquors, spices, herbs, and such like, it is easie for a man of reading or judgment perfectly to be acquainted with, or at least to give a guesse at their properties & qualities.

For this purpose Master *Cogan* hath made an abstract of our ancient authors, not unworthy to be perused, intituled the haven of health, wherein is set downe a *cristorion* of usuall qualities and predominant properties, inherent in the forenamed subjects.

Cap.

CAP. XIII.

Of the conceits of melancholy.

Fernel.

Fernelius describes this later kind of melancholy, which is feculent and adust, to be *mentis alienatio, qua laborantes vel cogitant, vel loquuntur, vel efficiunt absurda, longe à ratione, & consilio abhorrentia, eaque omnia cum metu & mœstitia*: a losse of wit, wherewith one beeing affected, either imagins, speaks, or doth any foolish actions, such as are altogether exorbitant from reason, and that with great timorousnesse and sorrow. They that bee accloyed with it, are not onely out of temper for their Organs of body, but their minds also are so out of frame, and distract, that they are in bondage to many ridiculous passions, imagining that they see and feel such things as no man else can either perceive or touch:

Arist. lib. 3. Meteor. ca. 4. like to him in *Aristotle*, of whome the Philosopher sayes it happened unto him, *ὅτι οὐδὲ βλέποντι, &c.* who being purblind, thought he alwaies saw the image of one as hee was walking abroad, to be an adverse object unto him. We will treat of some merry

merry examples, wherof we read in *Galen*, lib. 3. de locis affectis, in *Laurentius Medicus* cap. 7. de morbis melanchol. In *Avicenna*, *Scaliger*, *Agrippa*, *Athenaeus*, and others. There was one posselt with this humor, that tooke a strong conceit, that he was changed into an earthen vessell; who earnestly entreated his friends, in any case not to come neere him, lest peradventure by their, uiting of him he might bee shak't or crush't to pieces.

Another sadly fixing his eies on the ground, and hurckling with his head to his sholders, foolishly imagin'd, that *Atlas* being faint, & weary of his burthen, would shortly let the heavens fall upon his head, and break his crag.

There is mention made of one that perswaded himselfe he had no head, but that it was cut off. The physitian *Philotinus* to cure him, caused a heavy steel cap to be put on his head, which weighed so heavy, and pincht him so grievously, that he cried amaine, his head ak'd: Thou hast then a head belike, quoth *Philotinus*. *Iulius Scaliger* relates a merry tale of a certain man of good esteeme, that sitting at the table at meat, if he chanced to heare the lute played upon, took such a conceit,

conceit at the sound or something else, that he could not hold his urine, but was constrained est, to pisse amongst the strangers legges under the table. But this belongs to an antipathy more.

Iul. Scal.

There was one so melancholicke, that he confidently did affirme his whole body was made of butter; wherefore hee never durst come neere any fire, lest the heat should have melted him.

Cippus an Italian King, beholding & wondering at in the day time, the fight of 2 great bulls on the Theatre, when he came home tooke a conceit hee should be horned also: wherefore sleeping upon that strong conceit, in the morning hee was perceived to have reall hornes budding forth of his brow, only by a strong imagination, which did elevate such grosse vegetative humor thither, as did serve for the growth of horns.

*Peter Mes.
and Cornel.
Agrip. li. 1.
Occult. Phil.
ca. 64.*

We reade of one that did constantly believe that hee was the snuffe of a candle, wherefore he entreated the company about him to blow hard, lest hee should chance to goe out.

Another upon his death bed greatly groaned, and was vexed within himselfe above measure with a phantasie: who being demanded

manded why he was so sorrowful; and bidden withall to cast his minde upon heaven, answered, that hee was well content to die, and would gladly be at heaven, but hee durst not travell that way, by reason of many thieves which lay in wait and ambush for him in the middle region, among the clouds.

There was an humerous melancholy scholar, who being close at his study, as hee was wiping his rheumaticke nose, presently imagined that his nose was bigger than his whole body, and that the weight of it weighed downe his head, so that he altogether was ashamed to come into company. The Physitians to cure him of this conceit, invented this means: they took a great quantity of flesh, having the proportion of a nose, which they cunningly joined to his face whiles hee was asleepe: then being waken, they rased his skinne with a rasour till the blood thrilled downe, and while hee cried out vehemently for the paine, the physitian with a jirke twitcht it from his face, and threw it away. Of his conceit that thought himselfe dead, it is related of many, who was cured after this manner: they furnisht a table with variety of dishes, and caused three or foure in white linnen sheets

sheetsto sit downe and eat the meat in his
presence: who demanded what they were;
they answered that they were ghosts. Nay
then replied he, if Spirits eat, then I thinke I
may eat too. and so he fell roundly to his vi-
ctuals, having not eat any in a seven night
before.

There was one that tooke a conceit he was
a god; who was thus cured of his maladie:
he was pent up in an iron grate, and had no
meat given him at all, only they adored him,
and offered to his deity the fumes of frankin-
cense, and odours of delicate dishes which
alwates past by him. Whose deity grew at
length so hungry, that he was faine to con-
fesse his humanity, unlesse he meant to have
himstarved.

The like we reade to be reported of *Me-
nocrates*, who being a great physitian, and
doing many wonderfull cures, had such a
swelling pride, and over-weening opinion
of himselfe, that he esteemed himselfe a
god: wherefore he thus wrote to *Philip*
King of *Macedon*, Μενεράτης θεός Φιλίπ-
πῳ ἐν μακεδονίᾳ; Thou rulest in *Macedon*, I in
medicine: thou canst destroy those that are
well, if it please thee, I can restore health to
them that are ill: I can deliver the strong
from

from sickness, if they will obey my precepts,
so that they may come to the pitch of old
age; I *Jupiter* give life unto them. But it is
apparent by *Athenaus*, that he did this as be-
fies himselfe with melancholy; for these bee
his words: *πρὸς ὃν μελαγχολῶντα ἐπέσειλεν ὁ*
Φίλιππος, Μενεχράτει ὑγιαίνειν: that is, Vnto
whom being posselt with this mad humor of
melancholy, *Philip* writ an Epistle thus:
Philip, to Menecrates sanitatem mentis, his
right wits.

*Atben. lib. 7.
pag. 289.*

There was one that perswaded himselfe
he was so light, that he got him iron shooes,
lest the wind should have taken up his heels.

Another ridiculous foole of Venice ve-
rily thought his shoulders and buttocks were
made of brittle glasse; wherfore he shunned
all occurrents, and never durst sit downe to
meat, lest he should have broken his crack-
ling hinder parts: nor ever durst walke a-
broad, lest the glasier should have caught
hold of him, and have used him for quarels
and panes.

But of all conceited famous fooles, hee is
most worthy to be canonized in the chroni-
cles of our memory, that chose rather to die
than to let his urin go, for he assuredly believ-
ed that with once making water he should
K drowne

drowne all the houses and men in the town where hee dwelt. To the making away of which conceit, and to make him vent his bladder, which otherwise would in a short time have caused him to die, they invented this quirk, to wit, to set an old ruinous house forthwith on fire, the Physitians caused the bells to ring backward, and intreated a many to run to the fire: presently one of the chiefe inhabitants of the town came running post-hast to the sicke man, and let him understand the whole matter: shewing him the fire, and withall desiring him of all favor, very earnestly, and with counterfeite teares, to let goe his urine and extinguish this great flame, which otherwise would bring a great endamage to the whole town, and that it would burne also the house up where hee did dwell. Who presently not perceiving the guile, and mooved by the mans pittifull lament and outcry, sent forth an abundant streame of urin, and so was recovered of his malady. Divers other pleasant examples are recited of ancient writers, but our short-breathing pen hastens to the races end.

CAP. XIV.

Of the dreams of complexions.

THE poetical writers make mention of two sorts of dreames, the one proceeding *ex eburnea*, the other *è porta cornea*, frō the former gate fabulous and false events doe issue, from the latter true and full of soothfastnesse: which *Coluthus* the Thebane Poet in his *Helenes* rape thus describes.

Νοῦξ δὲ πόνων ἀμπαυμα μέτ' ἡελίοιο κελύωδ' ὄσ
 ὕπνον ἐλαφρίζουσα μητήρος ὤπασεν ἰὼς
 Ἀρχομένη : δειῶς δὲ πύλας ᾤϊζεν ὀνείρων :
 Τὴν μὲν ἀλήθειας κεράων ἀπελαμπετο κόσμῳ,
 Ἐν δὲν ἀναδρώσχεσι θεῶν νηκερτέες ὄμφαι :
 Τὴν δὲ δολοφροσύνης κενέων δρέπλειρας ὀνείρων.

*Coluthus in
 Ἑλένης.
 ἀρπαγῇ.*

Which *Virgil*, in the 6 of the *Aeneid*, at the end thus also paints forth,

*Maro. 6.
 Aeneid.*

*Sunt geminae somni portae, quarum altera
 fertur
 Cornea, qua veris facilis datur exitus umbris
 Altera candenti perfecta nitens Elephanto :
 Sed falsa ad cælum mittunt insomnia manes.*

Which 2 gates, mangre this my waiward
and dumpish *Genius*, which hailes me at this
instant from my poetickall throne, I will thus
describe in our tongue ;

*Where slumbring Morpheus wont there been
two gates,*

*Twixt both dull Somnium in her cabbin lies,
Who halfe asleep, hard at the dawning waits,
To answer our nocturnal phantasies :
Of born it is, whence she doth prophesie ;
Whence not, it is of burnisht Ivory.*

*Lucia in his
Gallus, or
Somnium,
speaks also
of duæ aureæ
portæ, two
golden gates.*

Of these Homer, *Od.* 19. a little after *Penelope's* dream of the goose ; *Ausonius* in his
Ephem. *Hor.* *carm.* 3. 27. *Lucian*, *Plato*, and
many others make mention. And true it is,
that all dreams be either true or false, either
prognosticous of some event to fall out, or
false illusions : as when we dreame we have
store of gold with *Luc.* and all our gold is
turned into coles. But to draw more neere
unto our purpose, dreams be of three kindes,
as *Joach. Fortius Ringelberg* notes, *Fatall*,
Vain, *Naturall*.

Fatall or portentuous, which do fore-di-
vine, and are as it were prophets to presage
and foretell events that shal happen unto us,
whether

whether they be allegorical or not : such a dream is called *δνειρον*, of *δν* and *εἶρω*, as the schoolemen speake, because they foreshew an existent thing to come as we would say. It is termed *θεοπεμπτον*, and *δείη δμφῃ*, especially if they be in a high measure: althoug Aristotle deny that any dream is sent of God, but prophanely.

For this is the difference betweenne *ἐνύπνιον* and *δνειρον*, saith Suidas. that the first is *ἐσθήμαντον* & *δουδένος προαγορεύτικον*, the last fore-prophecies. These *δνειρα* or fatall dreams be prognosticous of either good or bad succes, as this ; *Hecuba* dreamed that shee had brought forth a burning torch, which was an intimate of Paris, who was then in her wombe, and who should in after-times be the destruction and fire-brand of Troy. Cicero.

So *Cæsar* Dictator dreamed he had copulation with his mother ; which did uncloud as by a silent oracle, that the earth the mother of all things should bee under his subjection.

Penelope dreamed of twenty Geese that came into her hall, and did pecke up all her wheat : and that an Eagle came from an high mountaine, and seising upon them did ctsloone kil them. Which was a shadow of Hom. 19 Od.

Ulysses (by the Eagle) who should put the suiters of *Penelope* to flight.

Herod. &
Justin.

Astiages saw in his sleepe a vision of a Vine, which did spread it self from the womb of his only daughter, by whose flourishing branches all Asia was overshadowed. Which foretold by the Augurs, was a shadow of *Cyrus*, by whose meanes *Astiages* should lose his kingdome.

Apuleius de
dogm. Plat.
l. 2. et Lacrt.

Socrates in *Dio* : *Laërtius* dreamed, That hee saw a young Cygnet waxe fledge in his bosome, and eft beeing winged, to flie aloft, and fill the aire with melodious Carols. Which did as it were predivine the admirable eloquence of *Plato* his scholar.

The history is well knowne of *Cræsus* his dreames ; Whereof *Pertelot* speaks to *Chaunticlere*, in the merry tale of the Nuns priest.

To *Cræsus*, which was of *Lydia* King,
Dreamt he not that he sate upon a tree,
Which signified that he should hanged bee.

Many more be rehearsed in that place, which is worthy to be read: wherein the poet shews himselfe both a Divine, an Historian, a Philosopher

lofopher and Phyfician. Intreating of dreams, we wil not intermeddle with thefe, the ominous and fatal dreams wee read of in the fa- cred writ. One portentous dream I wil recite which comes to my memory, and which I my felf heard related of the party that dream- ed it.

There was one that dreamed ſhe was wal- king in a greeniſh mead, all fragrant with beautifull flours and flourishing plants, who whileſt ſhe wondred and ſtood as amaz'd at the glory of the ſpring, an ancient fir, all wi- ther'd and lean-faced with oldnes, the very emblem of death, made toward her with a green bough in his hand, ſharpning it at the end; who as ſhe fled away from his purſuit, darted it oftē at her, the branch 3 times com- ming very neere her, yet did not touch her at al: who whē he ſee he could not prevail with his aim, vaniſhed eſt away & left the bough behind, and ſhe as aſtounded & affright with the dream, preſently awoke. Now mark the ſequel of it: within 3 dayes after ſhe was for her recreation ſake walking in a greeniſh in- cloſure hard by a pond ſide, & on a ſuddē her brain was ſo intoxicat & diſtemper'd, whe- ther with a ſpice of a *Vertigo*, or what ama- zing diſeaſe ſoever, I know not, but ſhe was

hurried into a deep pond with her head forward, being in a great peril of drowning, and if she had not caught fast hold by chance of a branch that hung over the water, shee had been drowned indeed.

These also are fatall dreames : as when we dreame of Eagles flying over our heads, it portends infortunatenesse. To dreame of marriages, dancing, and banqueting, foretells some of our kinsfolkes are departed : to dreame of silver, sorrow, if thou hast it given thy selfe : of Gold, good fortune ; To lose an axle-tooth or an eye, the death of some speciall friend. To dreame of bloudy teeth, the death of the dreamer : to weep in sleepe, joy : to contemplate ones face in the water, and to see the dead, long life. To handle lead, some melancholike disease. To see a hare, death. To dreame of chickens and birds, commonly ill luck. All which, and a thousand more, I will not aver to be true, yet because I have found them or many of them fatall, both by myne owne and others experience, and to be set downe of learned men ; and partly to shew what an ominous dream is, I thought good to name them in this chapter.

Vaine dreames bee, when a man imagines
he

hee doth such things in his sleepe, which hee did the day before, the species being strongly fixed in his phantasie, as if hee having read of a *Chimera*, *Sphinx*, *Tragelaphus*, *Centaurus*, or any the like poetickall fiction, sees the like formed in his phantasie, according to their peculiar parts : and such as when wee dreame wee are performing any bodily exercise, or laughing, or speaking, &c. These also may be fatall, as if we dreame we doe not any thing with the same alacritie, with the like cunning, and in the same excellencie in our sleepe, as wee did them in the day time, they foreshew some perturbation of body, so sayth the Physitian in his treaty of dreams: *Hippoc.lib. of Dreams.* for hee saith that those dreames which are not adverse to diurnall actions, and that appeare in the purity of their subjects and eminencie of the conceived species, are intimates of a good state of health : as to see the Sunne and Moone not eclipsed, but in their sheene glory : to journey without impediment in a plaine soile; to see trees shoot out, and laden with varietie of fruits, brookes sliding in sweet meades, with a soft murmur, cleare waters, neither swelling too high, nor running

ning nigh the channell, those sometimes are vaine, and portend nothing at all: sometimes they signifie a sound temperature of body.

The last kinde, which is most appertinent to our treatise, is a dreame naturall: This ariseth from our complexions, when humours bee too abundant in a wight; as if one be cholericke of complexion, to dreame of fire-workes, exhalations, comets, streking and blazing meteors, skirmishing, stabbing, and the like. If sanguine, to dream of beautifull women, of flowing streames of bloud, of pure purple colours. If phlegmaticke, to dreame of surrounding waters, of swimming in rivers, of torrents and sudden showres, &c. If melancholicke, to dream of falling downe from high turrets, of travelling in darke solemne places, to lie in caves of the earth, to dream of the diuel, of black furious beasts, to see any the like terrible aspects.

Cal. Rhod. *Albertus magnus* dreamed that hee drunke blacke pitch, who in the morning when hee awoke did avoid abundance of blacke choler.

Concerning these forenamed complexionate dreames, looke *Hippocrates de insomniis,*

nis, sect. 4. But these may belong more unto a distemperature by a late mis iet in any complexion confusedly, than to a naturall complexion indeed. as when a man after a tedious wearisome journey doth inflame his body with too much wine, in his sleepe hee shall see fires, drawne swords, and strange phantasma's to affright him, of what complexion soever he be. So if we overdrink our selves we shall dream (our nature being well overcome) that wee are in great danger of drowning in the waves: so if wee feed on any grosse meats that lie heavy upon our stomack, and have a dyspepsy or difficult concoction, we shall dream of tumbling from the top of high hills or wals, & awaken withall before wee come to the bottom, as wee know by experience in our own body, though not of a melancholicke constitution; yet it should seem too, that this humour at that instant domineers especially, by reason of the great tickling of our spleene in falling from any high roome, which we eath perceive when we awake suddenly out of that dream. They that are desirous further to quench their thirst concerning this point, let them repaire to the fountaines, I meane to the plentiful writings of such learned authors, as write
of

of dreams more copiously, as of *Cardan* that writes a whole treatise *de insomniis*, and the Alphabet of dreames, and *Peter Martyr*, part. 1. com. pla. ca. 5. and many others.

CAP. XV.

*Of the exactest temperature of air,
wherof Lemnius speaks.*

THEY that never have relished the verdure of dainty delicates, think homely fare is a second dish, saith the Poet: they that never have been ravished with the sense-be-reaving melody of *Apollo*, imagin *Pans* pipe to be surpassing musick: they that never have heard the sweet voic d Swan and the Nightingall sing their sugred notes, do perswade themselves that Grashops and Frogs with theis brekekekex coax can sing smoothly, when they crouk harshly: as *Charon* in *Aristoph.* bidding *Bacchus* as hee past to hell in his boat over *Acheron* to row hard, for then he should heare a melodious sound of frogs.

*Arist. in his
Rana.*

— Βάτραχον κύκνον θαυμαστόν, &c.

Singing like swans before their death: so they
that

that have never seen in any, or at least never contemplated this heavenly harmonical crasis, this excellent and golden temperature, this temperament *ad pondus*, do surmise that there cannot be a more perfect crasis and sweet complexion, than those that are vulgar to the common eye: when indeed there is no complexion, no temper that is perfect and pure to any eye, though the sanguine doe excell all the rest:

Quantũ lenta solent inter viburna Cupressi.

As far as the high and beautifull Cypres tree peers over the limber shrub & lower Tamarisk. This golden temperature must be onely understood and seen with the internal eyes of reason, seeing it hath not a reall existence. Which wee may describe notwithstanding, to shew how neer he that hath the best, comes nie unto the best; & how far he that hath the worst doth wander & digresse from the best. He whom we are taking in hand to blazon out according to our meaner pensil, may be likened to *Ciceros & Quintilians* orator, to *Xenophons Cyrus*, to *Aristotles Felix*, to *Sir Thomas Moors Eutopia*, to *Homers Achilles*, to the *Stoicks* perfect man, to *Euripides* his
happy

happy soul, in the end of his *Electra*, and in his *Hecuba*, where he saith,

*Hecuba her
words in
Euripides.*

— ἥ εἰς δ' ὀλβιώτατος
Ὅ' τῶ κατ' ἡμᾶρ τυγχάνει μηδὲν κακόν.

He is in a most happy case, to whom never a day there happens any ill. There was never any of these in the same perfection they are described: who is so happy? nay, who on earth almost cannot say with the sycophant in *Aristophanes*,

*Arist. in his
Plut. act. 4.
Scen. 3.*

Καὶ τρισκακοδάμων καὶ τετράκις, καὶ
Πεντάκις, καὶ δωδεκάκις, καὶ μυριάκις.

I am thrice unhappy, and four times and five times, and 12 times, and an hundred times. None of these (I say) are limd out, as if there were the like in eminencie and dignity, but either for affection, or a fume of glory, by their applausive description, or, else for a *de-
bere*, to shew what they ought to be: so this temperature must bee depainted forth of us, not according to his existency, as if there were the like extant, but according to a kind of exigency, as it should be inherent. The man then that hath this crasis is absolute in the
equall

etquall poize of the elements: he is sayd to be perfect according to the perfect square of *Polycletus*, who (as *Fabian* reports) for his cunning did merit a name above all mortall men, for carving images, being called the *Archetypus* of all artificers: in this eucrafy there is an absolute symmetry, a sweet consent, a harmony of the first qualities, in the whole subject a conspiracy of all faculties. Hee that is endowed with it, all his senses are vigorous and lively, all his innate powers do performe their duties without indammagement each to other, and without impeachment to the whole. His material parts have *Hip. de vict. li. 1. sect. 4.* *ὁ δ' αὖτος λεπτότατος, καὶ πυρρὸς ἀραιότερον*, which implies that there is *σὺγκρασις ὑγιεινотάτη*: His braine is neither moist nor dry, his mind acute, industrious, provident, his maners incorrupt, wit singular, dexterically, pregnant, admirable: his memory stable, like unto *Seneca's*, who witnesseth of himselfe, that hee could easily have recited by heart many things, *usque ad miraculum*, to the admiration of all men. Like unto *Cæsars*, who could speake two and twenty languages, write, invent, and understand a tale told, all at one time: his nature calme, not exposed to the blast of vitious perturbations,

bations, as he is not rash and heady in his attempts, so is hee no procrastinator, but in all enterprises making choice of wisdom and judgement his Delegates, his disposition is so generous, that without all compulsion he will raine in his head-strong and untamed appetite with the bridle of reason. Hee is neither puffed up with prosperity, nor of an abject and drooping carriage by adversity, though he be tossed never so upon the surging waves of fortune: hee holds fast the helme of confidence, never in the least daunger to sinke downe to the gulfy bottome of despaire. Being in a pecke of troubles, hee loses not a graine of courage and true fortitude. For patience he is another *Atlas*, that will cage a whole world of injuries without fainting, in whom are affections, but they be all used in their proper objects, he followes not their stream, he is witty, not addicted to scurrility, all his conceits are seasoned with the salt of discretion, as they tast not of a scenical levity, so they relish not a cynicall gravity and severity. In matters of moment he demeanes himselfe as a grave umpire, with a wise deportment he balances all his words and deeds with gravity and discretion, his
tongue

tongue is the usher of his sage advice,repentance, which usually lies at the doore of rash folly, never once comes so much as within the precincts of his court : for his chastity he is an admirable president and patterne, his chrystall eyes and sweet countenance, are the heraulds and characters of his gracious and compenable, and vertuous mind ; his very nod is vices scourge, in his whole habit, colour, lineaments, beauty, portraiture, there appears an heroical majesty, there shines an admirable decencie, infomuch that he may easily allure the greedy spectator, not onely to stand admiring of him, but withall intirely to embrace & love him. His head is not oblique & angular, but right orbicular: his haire not harsh, but smooth and soft, his forehead not harbouring in the wrinkeling pale envy, but like theirs rather,

*Qui Thymelem spectant derisoremq; Cato-
nem.*

His face is not overspred with the clouds of discontent at any time, but having a lovely amiable aspect full of all pleasance, wherein the snowy lilly and the purple rose do strive for preheminnence and dominion. In his life

L

he

he is neither a *Democritus*, who ever
laught, nor an *Heracitus*, alwaies blubbring,
as the Poet speaks of them,

*Perpetuo risu pulmonem agitare solebat
Democritus, quoties à limine moverat annum
Prohibuitq; pedem; flevit contrarius alter.*

The one each where with ever-kincking vain
The bellows of his breath he tore in twain :
The other with a double-fluced eye
Did sacrifice his tears to vanity.

His gate also is sage & grave, not affected &
strouting like a stage-player: his whole body
(as *Marlo* saith of *Leander*) as straight as
Cerces wand: who is all gracious to behold :
like *Achilles*, of whom *Maximus Tirrhus*
sayes, he was not only to be extold for his ex-
ternall and golden locks, (for *Euphorbus* in
like manner had faire yellow hair) but be-
cause he was adorned with all vertue : In
whom, as *Museus* saith of *Hero*, there was
above the ordinary number among the poets,
to wit an hundred Graces : he is all favor, as
Amarantha in the poet was all *Venus* :

Sannazar. Hic Amarantha jacet, que si fas vera fateri,
li. 2.

Ant

Aut Veneri similis, et Venus ipsa fuit.

*Here Amarantha lies, who was of right,
Like s Venus fair, or certes Venus bright.*

*Like Ephesius Euthymicus, of whom Achil-
les Tatius saith, that he was — καλὸς ὡς Achil. Tat.
μαραχίοις ὅσον Ρ' οὐδ' ὅπη ἐν παρθένοις: as fair a- lib. 8. p 206.
mong men, as Rodope amongst the Virgines;
like Pindars Alcimedon, of whom he saies,*

— ἦν δ' ἐσορᾶν καλός, ἔργῳ
Τῷ κατὰ εἶδος ἐλέγχων.

*Pindar. O-
lymp. od. 8.*

He was comely and fair visag'd, and did not
shadow his beauty by any blemish of bad a-
ction. In whom both for internall and exter-
nall good (as it was once spoke of that wor-
thy Emperor *Mauritius*) true piety and fe- *Evagrius*
licity linked themselves together, the for- *Schol. li. 6.*
mer forcing the later: who covered not only *ca. 1.*
his head with the crowne, and clad his limbs
in purple, but embellisht his mind also with
precious ornaments: who of all other Em-
perors, empyr'd over his own person, tyrann-
ising as it were over the democratic of base
affections. Yet more for his generous spirits
and singular wisdom, for that internal beauty

Zenophon
in his Apo-
logy for So-
crates at
the very
end.

He is like to *Socrates*, of whom *Xenophon* in that pithy *Apo'logy* saith, Εἰς ὃ μὲν κατὰ νοῦν. When I do call to mind the man himselfe, his wisdom, his generous minde, neither can I not remember him, nor remembering of him, not highly extoll him: and this I will say, that if any of them which have a zealous desire to obtain vertue, do converse with any with whom hee may more profit himself, him sure I judge most worthy of the fellowship of the gods. To winde up our speech with a patheticall place of the Poet. For all absolutenesse he is like unto that famous *Stilicon*, of whom *Claudian* in his *Panegyris* saith: first inferring this (which agrees with that speech of *Max. Tyrhins*, concerning the goddeses, in the 24 Serm. in some sort) that all good hap is granted to no man: some is graced with this beauty on this part, some on that, none have all favor, sayth he highly in his praise, that others having but the compendium of excellency, he alone had it in the greatest volumes:

Claudianus in his
I of the
panegyris.

— sparguntur in omnes,
In te mixta fluunt, & quæ divisa beatos
Efficiunt, collecta tenes.

All those gifts which are dispersed among al, So Angelus
are combined in thee, and whose several par- Pol. saies of
cels and as we may say very drops to taste on Laur.
were happines, they all concur in thee, thou Medices in
hast the course and full streame, wherby thou his 4. epist.
maist even bath thy self in blisse. epist. 2. Ia-
cobo Anti-

Now my pen wil needes take his leave of quarion.
his fair love the paper, with blubbering as quibus in
you see these ruder tears of inke: If there be singulis ex-
any parergeticall clauses, not suting true cellere alii
judgment, & as impertinent to this our trea magnum
tise, as surely some there be, I must needs in- putant, ille
geniously confesse it as a default. universis
pariter e-
mineret.

Τὸ μὲν πάρεργον ἔργον ποιεῖν,
ἢ ἔργον ὅτι πάρεργον ἐκποιεῖν.

Athenæus.

That I may speake, though not with the
v ry words, yet according to the sense of A-
gathon in Athenæus, to make a by-work a
work, is to make our work a by-work: Yet
am I not plunged over head and eares in Pa-
rerga's. They are (if it were so that I made
much use of them) but as our poetical Epi-
sodeians, as Virgil hath in his Culex, wherof
Ioseph Scaliger in his book intituled Maro-
nis appendix, and in his comment upon these
words [inter quas impia Lotos impia] in the

Culex saith: all these the Poets descriptions, although they be nothing but *Parerga*, notwithstanding they fill up the greatest roome of the pages of this Poem; so that there is the least portion of that which is most competēt and requisit. So in *Catullus* description of his *Pulvinar Catul.* writes most of the complaint of *Ariadne*, of the three fatall ladies, but of god *Hymen* and of mariage scarce any whit at all. So in this *Culex*, saith hee, are many words written in the praise of the rurall life, the shepheards happines, the limming out of plants, &c. but of the Gnat hee speaks least of all: for, saith he, *in pictura tam tenui, nisi parerga adhibueris, quid dignum oculis proponi potest?* in so little a toy unlesse there were obiters, what would be worthy viewing? Which saying may not much bee unfitting our purpose: Though the Poets have a great prerogative to arrogate whatsoever: I account this *pictura tenuis* in regard of it selfe. And if not, I hope I may intermdle now & then a thing incidently by the way, so it be not wholly out of the way. I know some selfe-conceited nazold, and some jaundice-fac'd ideot, that uses to deprave and detra? from mens worthinesse, by their base obloquy (the very lyme-twigge of

our flying fame) and that with *Aristarchus*,
 reade over and over-read a book, onely to
 snarle at, like curious currens, and maligne the
 Author, not to cull out the choicest things to
 their own speciall use: like venomous Spi-
 ders, extracting a poisonous humor, where
 the laborious bees doe sip out a sweet profi-
 table juice: some such I say, may peradven-
 ture be mooved at these *Parerga's* & other *Theoder. in*
 escapes, as though they alone were Italian *serm. 1. sic*
Magnifico's and great Turkes for secretari- *Isocr. in De-*
 ship. But if they be greeved, let their toad- *monic. 1. in*
 swoln gals burst in sunder for me, with puf- *fine.*
 fing choler; let them turn the buckle of their
 dudgeon anger behinde, lest the tongue of it
 catch their own dotrill skins, I weigh them
 not a nisse. When they have spoke all they
 can, silly souls, they can work themselves no
 great advancement and me no great dispa-
 ragement. But here will wee now cast our
 happy anchor, being in the road and haven
 of our expectation: this little Barke of ours
 being sourst in cumberfome waves, which
 never tried the foming maine before, hath
 toiled long enough upon the Ocean. *Phæbus*
 beginneth low to West, yea now is gone
 downe to visit and call up the drowfie Anti-
 podes: If the radiant morn of favor do greet

us with serenity of countenance, we mean to attempt a further Indian voyage, and by the happy means of our helm-mistresse *Minerva*, wee'l fraught and ballisse our little ship with a golden traffique, what unrefined mettall soever shee is now ladened withall. In the meane time wee wil lay in morgage a piece of our fallowed invention, till our bankrout faculty be able to repay that deeper debt we owe to learning.



The Close.

As staring Phæbus with his radiant face,
Enthroniz'd in a golden chaire of state,
The watching candles of the night doth chase
To seeke out hidden cels, all passionate:

So man in richest robes of nature drest,
Doth quite obscure the glory of the rest.

Whats'ever thing is seene, it bath his peere:
The Citty a Sovereigne, the Heavens a Sunne,
The Birds an Eagle, Beasts a Lion feare:
The Flowers a Rose, in th'lims abart doth wonne:

The World a Center: Center hath a Man
Her lording, primate, metropolitan.

This man's a little world the Artists say,
Wherein a wise intelligence doth dwell,
That reason hight which ought to beare the sway,
The spheares our lims in motion that excell.

The consort which by moving hence doth fall,
Yeelds harmony to both angelicall.

Mans rarer gifts if we do duely scan;
Sage wisdom, peerlesse wit, and comely feature,
He seemes a very Demi-God, no man,
Embellished with all the gifts of nature

His heavenly soule is in his earthly mold,
An orient pearle within a ring of gold.

His comely body is a beauteous Fnne,
Built fairely to the owners princely minde,
Where wandring vertues lodge oft lodg'd with sin,
Such pilgrims kindest entertainment finde.

An Fnne said I, O no, that names unfit,
Sith they stay not a night, but dwell in it.

Man

Man is the Centers rarest wonderment,
 Who waxeth proud with this her carriage,
 And decks her selfe with Arras ornament,
 For him to tread, as on a lofty stage.

For him once yearely she her selfe does dight
 With greenest Smarald, to refresh his sight.
 The heavens are full of sadder anguishment,
 That they enjoy not such a worthy wight:
 The earth is full of dreary languishment,
 That Heavens envy her that's hers by right.

The Sun that strives all day with him for grace,
 At night for shame is faine to shroud his face.
 Faire Cynthia's often in the pining waine,
 When she enjoys not his society,
 And oft her glory is at full againe,
 When he but daimes to view her diety.

Whilom inveloped in misty cares,
 She now displays her bright dishevild haire.
 True image of that high celestially power,
 Equall to Angels in thy happy state,
 Whose happy soule should be a pleasant bowre
 For Sanctity, her selfe to recreate,

By right Pandora hath enriched thee
 With golden gifts of immortalitie.
 Thus man is made, though he himselfe doth mar,
 By that alluring sin of luxury:
 And from his excellency wendeth far,
 By letting loose the reins to venery,

His soule in lust, til death away it hent,
 Like Æsopes pearle is in a dunghill pent.
 Look as the sable night with jetty hem,
 In darknes muffles up the glad some day,
 And Cynthia in her cloudy cell doth mew,
 Left she the nights foule visage should bewray:

So noysome riot rising as a dampe,
 Doth quite extinguish reasons burning lamp.

Chiefe

Chiefe foe-man unto man is lavish ryot,
Which makes him be inferior unto man,
For when the appetite ore-runs his dyet,
The soule-infeebled powers full little can.

Of glorious creatures greater is the fall,
Corruption of the best is worst of all.

Reasons fair'st turret highly seated is,
(Seat of the soules power, which doth most excell)
Within like turnings of Meander 'tis,
(Or labyrinth) where Rosamund did dwell:

A triple wall th' Anatomists espie,
Before you come where Rosamund doth lie.

The first is made of Elephantine rooth,
Strongly compact, his figure circular,
The wall rough cast, and yet the worke is smooth,
The fairest things not ever object are.

So cloudy curtains drawn ore th' azur'd skie,
(As eye-lids) cover Phæbus slumbring eie.

The other twain are not so strongly pight,
They rather serve for comely decencie,
And teach us that a prince within doth sit,
Euthron'd in pompe in highest majesty.

That things more highly priz'd are more pent in,
Lest they might be entic'd with flattering sin.
So th' horn-mad Bull must keep the golden fleece,
In bowre of brasse fair Danae must be pent,
The Dragon watch your fruit Hesperides.

The all-eyd Argus must faire Io tent:

The labyrinth close peerlesse Rosamund:

The fragrant st. rose must thornes environ round.

The wall which framed is of ivory,
A glorious double casement doth containe,
Each answering both in uniformity,
And both the fairest objects entertaine

The Optick nerves the galleries wherein

The soule doth walke, and these free objects win.

Within

Within this pallace wall a goddesse pure,
Whom Ratio all the learned Schoolemen call,
Closely her selfe within doth here immure,
A Goddesse sober, wise, celestiall :

Who sitting though within her regall chaire,
Oft head-strong appetites her overbeare.

Riot the metropolitan of finnes
Laies daily siege against this goodly towre :
And first by pleasing baites Riot begins,
Then by constraint the virgin to deflowre :
The towre at length is rais'd by battery,
Which could not be overcome by flattery.
Ayme ! so faire a fort to be throwne downe,
That it so faire, no longer time may last :
That lust should be impald with reasons crowne,
That rav'nous Riot should this palace wast.

That shee the mistresse of our lawlesse will
With uncleane excesse thus her selfe should spill :
Ay monster sinne of pleasing luxury,
The very hefticke feaver of the soule :
The harbinger of wofull misery,
Sweet poyson quast out of a golden bowle,
Phrensie of appetite, blind Cupids ginne,
To catch our brain-sicke Amoretto's in.
The Lethe of a stable memory :
The wild fire of the wit : the mint of woes :
A falling sicknesse to our treasury :
A mate, that ere with irreligion goes,
An Epicure that huggeth fading joy,
Before eternity with least annoy.

Riot's a barke in th'minds unconstant maine,
Toft to and fro with wafts of appetite,
Where reason holds the helme with carefull paine,
But cannot steare this laden keele aright :

Here wisdom as a gallislaue is pent,
Scourg'd with disgrace, and fed with discontent.

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Now eath it is to take the golden fleece :
 The all cy'd Argus new asleepe is cast.
 The quickeey'd Dragons slaine by Hercules :
 Faire Danae is deflowr'd though neare so chaste.

By clues of winding pleasures new is found
 A tract to kill the leefest Rosamund.

Abandon and shake hands with riot then,
 Once let him not in thy faire palace rest :
 Happy's that soule that doth not riot ken,
 That keepe not open house for such a guest :

Who loves to have his lims with farnesse lin'd,
 There lives within his lims a meeger minde,
 Defeat these dainty lims of wonted fare,
 Wean thou thy appetite while it is young,
 Lest that it surfering thy state impaire,
 With that two-fold port-cullis of thy tongue.

Stop thou the way lest too much enter in,
 The foe of vertue, but the friend of sin.
 Who hunts nought else in th' Aprill of his daies,
 But Persian fare, too wanton merriment,
 A Winter storme, in May, his life shall craze,
 His fatall and his pining dreariment :

The only meed that comes by luxury,
 Is servile needfull end, and obloquy.
 Till fond desire be banisht from within
 Against his leige a rebell he will rise,
 Draw not the curtaine o're this slumbring sin,
 That light of reason may him eft surprise :

For if in darkenesse thou dost let him lie,
 Heele dreame on nought but hellish villanie.
 When Morpheus doth a sleepe thy senses lull,
 Use sleepe with sober moderation :
 Too little, weakens wit ; too much doth dull ;
 And greatly hinders contemplation.

Who keepe a golden meane is sure to finde,
 A healthfull body and a chearefull minde.

Ovid.

Julian.

Ælian.

*Daigne Granta's Nymphs, our youth to entertaine,
Vntill our wit can reach an Ela straine.*

*Among Comes silver swans that sweetly sing,
We Baucis and Philemon present bring.*

*Great Theseus, though Hecale were not able,
Vouchsaf'd acceptance of her meaner table.*

*Renowned Artaxerxes humbly took
The present of Cynet as from the brook.*

Our power is as a drop, and little can;

Let this suffice, our mind's an ocean;

Ere long our Muse, if now you daign to spare,

Shee'l feed your eares with more delicious fare.

FINIS:

Qui non est hodie, cras magis aptus erit.

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